The Canadian Jewish news

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Abba Eban to speak at dinner

TORONTO —

Abba Eban, former Israeli foreign minister currently teaching at Columbia University, will be the guest speaker at the inaugural dinner of The Canadian Friends of Haifa University to be held at the Four Season Sheraton Hotel March 19.

Moshe Kones, executive-director of The Canadian Friends of Haifa University, told **The Canadian Jewish News** the Israeli consul for public relations and information in New York, Zaidan Atashi, will also attend the function, in addition to Haifa University president Eliezar Rafaeli.

Ray Wolfe, president of The Canadian Friends of Haifa University, will be dinner chairman.

13 leaders will attend conference

TORONTO —

Thirteen prominent Jewish communal leaders from Toronto will leave for Israel Saturday evening at the invitation of Prime Minister Yitzhak Rabin to participate in an extraordinary conference which will draft plans to deal with Israel's immediate and long-range economic and financial problems.

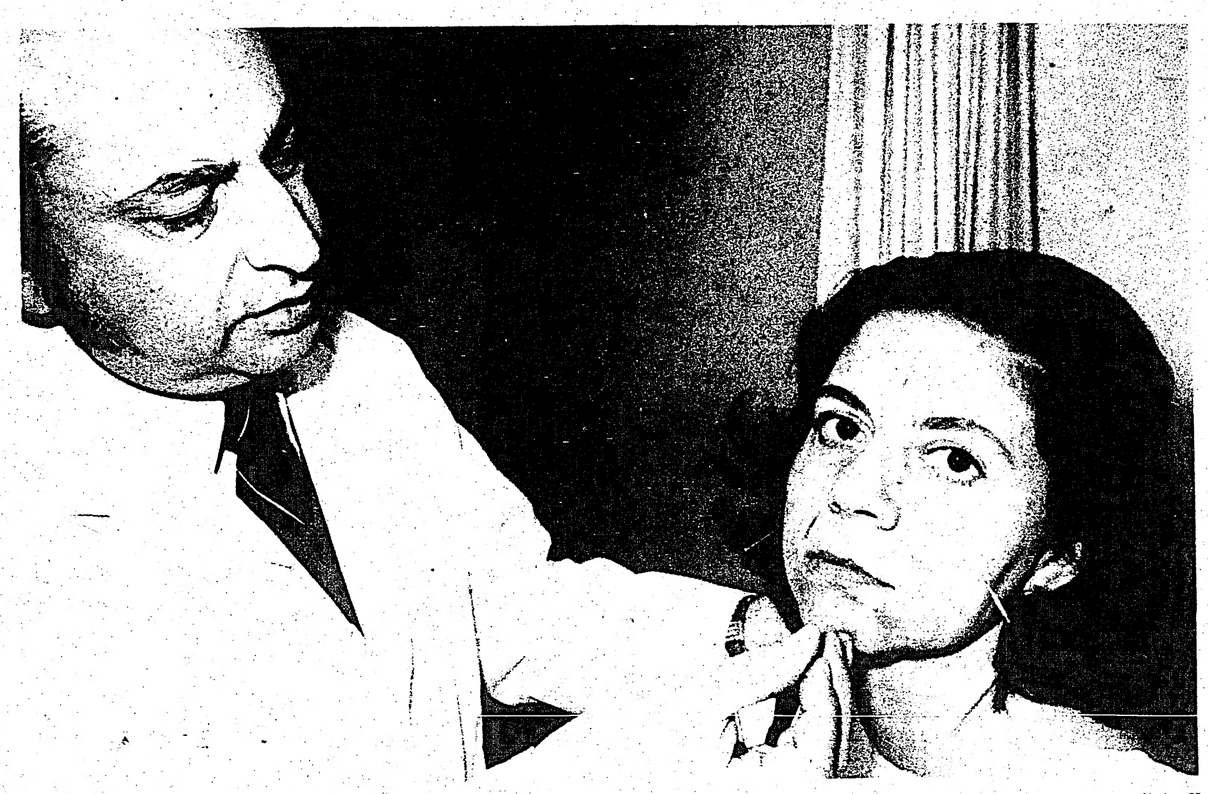
The Toronto conference participants will be part of a 400-member delegation of national and local Israel Bond leaders from scores of communities throughout Canada, the United States, Latin America, and Europe.

The Prime Minister's Conference will mark the launching of year-long celebrations in Israel and the United States and Canada of the 25th anniversity for the development of Israel's economy.

Murray Goldman, associate chairman of the 1974 Toronto Israel Bond campaign, will act as spokesman for the conferees from Toronto. Chairman of the Canadian delegation will be George Cohon, national campaign chairman of Canada Israel Bonds and former chairman of the 1973 Emergency Bond Drive.

Also included in the delegation from Toronto will be Alex Eisen, co-chairman of the synagogue division; Mrs. Esther Sarick, women's division trustee chairman; Jack Weinbaum, member of the executive committees of the construction and the cash collection divisions; Rabbi Yitzhak Kerzner, Israel Bond chairman of the Rabbinical Council of Ontario and the spiritual leader of Clanton Park Synagogue; Harry Frank, vice-president of Canada Israel Securities and co-chairman of the Toronto cash collection division; Allan Glassman; Mendy Sharf; Bert Wells, former chairman of trustees; Jack Cohon; and James Senor, executive director of Toronto Israel Bonds.

The participants in the week-long conference will concentrate their deliberations on ways to expand and strengthen Israel's economic development in 1975. A grave economic crisis that had its roots in the Yom Kippur War of October, 1973 has resulted in the adoption of drastic economic measures including devaluation of the currency.



Dr. Elie Cass, president of the Acupuncture Foundation of Canada demonstrates his technique on Mrs. Erna Breiteneder, his secretary. Dr. Cass performs about 10 acupunctures a day at his Bathurst Street clinic. He says public knows more about acupuncture than physicians. (G. Hoz photo)

Dr. Elie Cass takes issue with OMA over the merits of acupuncture

By SHELDON KIRSHNER
Staff Reporter

TORONTO —

Dr. Elie Cass, president of the Acupuncture Foundation of Canada, claims the public has a greater understanding of the ancient art than his fellow physicians.

"The public seems to know more about acupuncture than doctors," he said. "They are certainly way ahead of the medical profession."

Acupuncture, a controversial practice which the Western world enthusiastically discovered and embraced approximately four years ago, has of late come under the watchful eye of the Ontario government as well as one major provincial medical body. The minister of health recently announced that acupuncture will be restricted to medical doctors, dentists or specially-trained acupuncturists.

Last August, the Ontario College of Physicians and Surgeons, the regulatory body of the medical profession in the province, proclaimed that acupuncture was a medical act, that it relieved some types of pain and that doctors could charge a fee to adminster it. Last month, however, the board of directors of the Ontario Medical Association clouded the horizon by decreeing that any benefit from acupuncture is mainly psychological.

Dr. Cass, 51, who performs some 10 acupunctures a day at his Bathurst St. clinic, said the OMA's decision was prompted primarily by ignorance. "None of the board members knows much about acupuncture," remarked Dr. Cass, a general practitioner and coroner.

He believes that acupuncture, which has allegedly proven itself as an effective form of therapy for thousands of years, is no different from any other medical modality (method). "Anyone who studies and uses acupuncture knows that it works," Dr. Cass claimed.

In his opinion, the OMA hasprobably adopted a negative stand against acupuncture because it is dismayed — and perhaps flabbergasted — that acupuncture has become a fairly widespread method in just a few short years. Usually, something new is subjected to years of rigorous research and experimentation. But in the case of acupuncture, he explained, the process was greatly accelerated because of public demand.

To its detractors, acupuncture is a contentious practice because it is merely psychological, or placebo, and therefore unworthy and probably undignified. Dr. Cass loses patience with such arguments. He says there is a placebo effect in surgery and that a good deal of drug therapy is recognizably placebo. Moreover, a routine visit to a general practitioner may also be described as placebo, Dr. Cass added, since reassurance is all a doctor can sometimes offer to a distraught patient at a medical examination.

But, even if acupuncture has only a psychological effect, Dr. Cass thinks it should not be dismissed out of hand. "Acupuncture is much safer than drugs or surgery. You just can't put it down. And who the hell cares if it is psychological? It doesn't hurt, and it works."

Acupuncture is mainly employed to combat such reversable, physiological diseases as allergies, benign ulcers, pain syndroms and migraine headaches. Since all these maladies can only be cured by a knowledgeable and experienced person, preferably a doctor, Dr. Cass agrees that it is imperative to rid the profession of the quackery that has tarnished it.

It is estimated there are more than 100 acupuncture clinics in Ontario, most operating illegally and that only 12 to 15 non-medically trained acupuncturists will be able to pass Ontario's new regulations and continue to practice.

Dr. Cass, who does not accept patients without written referrals from other physicians, contends that non-medical acupuncturists should work only under the direct supervision of doctors and be able to provide proof of their training. He said that a fully qualified doctor needs at least three months in which to learn acupuncture techniques.

The Acupuncture Foundation of Canada, a provincially chartered non-profit organization of medical doctors, intends to provide training by opening a clinic in March that will be the focus of education, research and treatment on acupuncture. At present, the foundation organizes training seminars for physicians and dentists. In Ontario, out of 11,000 practicing doctors, about 200 use acupuncture. Dr. Cass figures that within a year 1,000 doctors will employ it on a regular basis.

Dr. Cass became convinced of acupuncture's curative and/or analgesic powers several years ago. A member of his family went to a lay acupuncturist for treatment of a back ailment. Although his back improved, a tumor was later found in his spinal cord.

"That shook me up," recalls Dr. Cass. "I realized that acupuncture in the wrong hands can be dangerous."

Board wants two schools integrated into NY system by Sept. this year

By ROCHELLE CARR

TORONTO —

The Board of Jewish Education wants September 1975 as the target date for integration of two Jewish schools into the North York system, and September 1976 for total integration of all schools.

At a meeting of the North York Board of Education Committee on the establishment of schools with a distinct cultural identity, Rabbi Irwin Witty, executive director of the Board of Jewish Education said, "we feel that the matter possesses enough urgency and that there is enough good-will between the two boards that integration of two Jewish schools into North York, involving about 1,000 to 1,200 students, should take place this fall. Once we would get past this beginning, then we would have some idea how to pace ourselves."

Although no trustee voiced definite opposition to the September, 1975, suggestion, there were queries on numerous points centering around a brief submitted by the Board of Jewish Education on the feasibility of integration.

Trustee David Logan began the extensive questioning by voicing his concern over the problems inherent in bringing in a whole system already set up, as opposed to North York's previous experience of making changes from within. In this regard, he felt it was imperative that the control exercised by the North York Board be fully delineated.

In addition, trustee Logan expressed concern in the areas of pupil-teacher-ratio, the admissions policy of the Jewish schools (What if a student wishes to enter grade six but has had no Hebrew background?) and the problem of certification of teachers and principals.

In response to trustee Logan's concern about North York control in the Jewish schools, Harry Steiner, chairman of the Board of Jewish Education explained, "By definition, the North York Board has to be in control of the general studies area."

Despite numerous other queries and attempts at responses throughout the three hour meeting, the control to be exercised by the North York Board, the Board of Jewish Eduaction and the parents' associations of the individual schools was not specifically worked out.

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COMMUNITY LEADERS SUBJECT OF SERIES

The sociological structure of Toronto's Jewish community is the subject of a two-part series of articles beginning in next week's edition of **The Canadian Jewish News.** *The exclusive series, written by staff reporter Sheldon Kirshner, focusses on such questions as who governs the community, what are the most important organizations in the community, and what issues divide the community. The study on which this series is based was written by Ya'acov Glickman, an Israeli sociologist currently working on his Ph.D at the University of Toronto.*

Decision by the USSR elicits much surprise

By JOSEPH POLAKOFF

WASHINGTON (JTA) —

Key Senate and House members expressed surprise and most reserved immediate comment on the Soviet government's repudiation of its 1972 trade agreement with the United States and its refusal to accept conditions based on recently adopted American laws.

Senator Russell Long (D.—La.), chairman of the Senate Finance Committee which heard Secretary of State Henry A. Kissinger say on Dec. 3, that the compromise he had reached with Senators Jackson, Abe Ribicoff (D.—Conn.) and Jacob K. Javits (R.—NY) was satisfactory to him, indicated through aides that they felt the Soviets also had agreed to the compromise arrangements.

Rep. Charles A. Vanik (D.—Ohio), who led the emigration phase of the trade legislation in the House, said that he regretted the Soviet action and hoped the Soviet government would change its mind. "We can in no way force credits or most favored nation treatment on any nation," Vanik said in a brief statement.

A joint statement issued by Jackson, Vanik, Javits and Ribicoff noted that the Soviet Union's repudiation of the trade pact was a "disappointing development." It added: "We in the Congress remain committed to the view that a broadening of trade relations must be accompanied by progress in the area of human rights. We shall not diminish our efforts to help those who seek freedom." They also said that "with or without a trade agreement we have a right to expect the Soviet Union to honor the Universal Declaration of Human rights.

They said they did not know why the Soviets have chosen to "scuttle" the agreement. But they said the compromise of Oct. 18 which "was freely entered into by all concerned, appears to have lost its appeal to the Soviets only when it became apparent that the Congress would not approve government credits for multi-billion dollar development programs in the Soviet Union."

Target date of Dec. 1 is set for launching new community body

By LEWIS LEVENDEL
CJN ASSOCIATE EDITOR

TORONTO –

Despite the postponement by the Regional Council of Congress of a vote to March 2 from Jan. 26, there appears to be little doubt that union of the CJC, Central Region, and the United Jewish Welfare Fund will be approved by both bodies.

Although the CJC executive committee voted narrowly in favor of the January date, Congress Chairman Milton Harris told **The Canadian Jewish News** they decided on the later date hoping to get more of a consensus for merger. He said there has to be a clear vote in favor, but refused to disclose what percentage is necessary.

Considerable progress was made this week by the executive committee of the Welfare Fund which concluded a meeting held last week. At that time, the executive approved in principle, by a vote of 45 to 1, that negotiations be undertaken with the Central Region of Congress.

"We concluded the business started at last week's meeting," said Welfare Fund President Phil Granovsky. "Although we had approved the proposal in principle, there was still the matter of getting down to the nitty-gritty of some of the Harris proposals. This we did in reaching agreement on nine points having to do with the various steps necessary to put the merger into effect."

Granovsky said target date for activating the new organization which he is confident will result in greater efficiency in carrying out the various programs, is Dec. 1, this year. A joint committee representing both organizations will carry out the restructuring program for the formation of the Toronto Jewish Congress, a name which has met with little resistance from Welfare Fund leaders.

One of the fruits of the merger, in the opinion of the Welfare Fund president, will be greater attention in many fields, particularly in student youth programs and teacher training.

A new executive director of the Welfare Fund has already been selected to succeed Ben Schneider. His appointment will be announced at its annual meeting. Members of the Congress executive were involved in his selection since he would head the Toronto Jewish Congress.

The appointee will take over Schneider's position on June 1. On that date, Schneider, who will retain the title of executive vice-president, will begin concentrating on special projects — among them, bequests and endowment, Toronto Hebrew Memorial Park, public financial aid to Jewish education and capital development.

Schneider will continue to hold the same title. He was appointed executive vice-president in 1973 after serving a decade as UJWF executive director. He was one of the originators of the restructuring of the two organizations.

It is hoped the merger would eliminate overlapping programs and confrontation between the two organizations, bring power to allocate the community's funds into a democratically representative body and better utilize staff and programs to service the community.

Last week's UJWF executive committee vote came after recommendation of adoption of the move by a committee composed of Donald Carr, Madeline Epstein, Sidney Midanik, Jack Rose, David Rotenberg and Herebert H. Solway along with Granovsky and Sydney M. Harris, national Congress president.

That committee met on two occasions with Harris and Gerda Frieberg, David E. Newman, Lou Ronson and Rose Wolfe, vice-chairmen, CJC Central Region, and David Satok, CJC national vice-president.

Since that time, Harris has brought before the senior officers of the Central Region its expanded officers committee and regional executive committee his proposals for the creation of the Toronto Jewish Congress.

Schneider told The CJN that politically, the time is ripe for merger. "My departure gives them the opportunity to get a new director, without any preconceptions to weld the organizations together," he said.

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Small audience takes in debate

By ELLIE TESHER

TORONTO —

A disappointing turnout of 45 persons took the steam out of what had promised to be a spirited debate between Milton Harris, chairman, Central Region, Canadian Jewish Congress, and Joseph Salsberg, CJN columnist and community leader on the proposed merger of Congress, Central Region, and the Toronto United Jewish Welfare Fund.

The organizers of the Labour Zionist Alliance—sponsored symposium found their anticipated attendance below expectation by a combination of poor weather conditions and competing events in the community, notably speeches by Judy LaMarsh and Jacques Torczyner.

There was little disagreement between the two men that a union of the two organizations is necessary, but they differed over the timing and implementation.

Moderator, Dr. Sydney Wax, national president, Labor Zionist Movement, contrasted the approach to the issue of merger of the two spokesmen: "Milton Harris — young and aggressive, represents the spirit of the community of moving ahead, progress and change; Joe Salsberg — a person with a historical perspective, a concern for where we're going, and what it all means for what we will be."

Harris' thrust towards union of Toronto's two major Jewish organizations is timed with his perception of the climate of current events. He stated emphatically, "this is not the time for Jewish leadership to be dissipating their energies in battle between themselves."

Referring to potential conflict if UJWF implements Bylaw 100, which gives it a similar representative structure to Congress, along with the fiscal power that Congress lacks, Harris summarized his goal. "It is essential" to get the allocations of funds and the determination of priorities within one organization that represents the community."

Harris seeks merger, but with "the largest possible consensus of Congress." The Regional Council of Congress will not meet to make its final decision about the merger until Mar. 2, he announced, so as to allow the opposition to affect the proposals, and "to give as much possible time for due consideration."

Salesberg informed the largely middle — to older — aged audience that his opposition to the present push for merger is not a personal battle, nor a question of UJWF vs. Congress. He addressed himself "not to a question of efficiency, but of principle, of what values in Jewish life will determine the policies evolved, introduced and implemented."

Salsberg termed union, as an alternative to the treat of Bylaw 100, as "a gun shot wedding — if we don't take them (UJWF) over, they'll kill us!" The veteran community leader advocated a more thoughtful approach to change.

He charged "the question has been rushed since the last plenary of Congress in June, with such speed and with officers already agreed upon, before anybody had yet endorsed this decision in UJWF or Congress."

Salsberg's recommendation is that Congress, Central Region, take over one function after another of UJWF — social planning, Jewish education, chaplaincy — but in the process, it remain the Congress that "is embedded in the heart of every Canadian Jew as his organization," an organization that he feels has the trust of individuals more so than has the Welfare Fund.

See Pictures on Page 11

"We're planting our own trees in Israel," say Georgie Halpern, Sandy Mukamal and Michelle Glied as they purchase trees on the instalment plan, one leaf at a time. These students of the Associated Hebrew Day School in Toronto are joining with youngsters around the world in the traditional celebration of Tu Bi'Shvat to help the Jewish National Fund cover the barren areas of Israel with rich mantle of greenery.

World News

Israel Foreign Minister Yigal Allon (left) meets U.S. Secretary of Defence James Schlesinger at the Pentagon during his visit to Washington. He also met President Gerald Ford and Secretary of State Henry Kissinger. While there, Allon requested $2 billion for Israel in economic and military assistance from the U.S. No answer was given to the large request. (Religious News Service photo)

American-Israeli diplomacy

Allon seeks warmer relations

By JOSEPH POLAKOFF

WASHINGTON (JTA) — Efforts to promote a warmer atmosphere in U.S.-Israeli relations appeared to envelop the intensive series of discussions Israeli Foreign Minister Yigal Allon held with U.S. political leaders.

The relationship has been cooling in the past few months with reports of American pressure on Israel to accommodate Arab demands although the Arabs themselves have been making no move towards meeting Israel's needs. An example of psychological conciliation appeared when Secretary of State Henry Kissinger volunteered to newsmen after his first round of talks with Allon at the State Department that the United States was not exerting any pressure on Israel.

This led some analysts to remark that his saying so without being asked indicated that some pressure had been applied. They recalled President Ford's remark in his interview in **Time** magazine that he would not give a U.S. guarantee to Israel before Israel made "some real progress" in negotiations with the Arabs. "Some real progress" continues unclarified and undefined.

An Israeli Embassy spokesman described the Allon talks with Kissinger as "very good, cordial and friendly" both in atmosphere and content." Another straw in the gentle breeze of improved relationship is that President Ford saw Allon at the White House despite the president's absorption in economic and energy problems and dealing with a new Congress. Ford also saw Allon when the foreign minister was here in early December.

President Anwar Sadat of Egypt, however, has put severe new pressure on Kissinger to come up with major concessions from Israel within the next three months, failing which Egypt would no longer rely on its diplomatic approach and would go to Geneva for a "show down." Sadat's views were contained in an interview published in the Beirut newspaper **An Nahar.** The Egyptian leader said he would accept from Israel nothing less than withdrawal of its forces on all three fronts within the next three months — meaning Sinai, the Golan Heights and the West Bank.

"This year will be the decisive one, for the next — 1976 — is a year of elections in America," Sadat was quoted as saying. "If nothing is achieved soon, and very soon, we shall then go to Geneva, all of us, including the Palestinians, without whom there can be no Geneva or disengagement, and will have a showdown there," Sadat said. He added that when the Geneva talks reconvened they would be decisive. "We do not want a few miles toward a disengagement but want it (Geneva) to be decisive and final." Sadat was also quoted as warning that "if Israel attacks Syria, Egypt will immediately step in. America knows this, and it is assumed that Syria knows it," he said.

Two-thirds of electricity needs may be provided by shale deposits

TEL AVIV — Vast deposits of oil bearing shale rock recently discovered near the Negev desert town of Arad could provide about two thirds of this country's electricity needs, an Israeli scientist said recently.

Professor Yehoshua Schacter, a specialist in petroleum research currently in charge of the science-based industries program at Bar Ilan university near here, recommends that the shale be mined and burned as fuel for power stations.

Previous test minings in the Arab region gave experts reason to believe that there were only deposits of under two million tons in the area, not really sufficient for economic mining.

The recent fuel shortage and rocketing prices for crude, however, prompted a re-evaluation of the Arad shale fields and the latest estimates indicate that there are at least 700 million tons of shale just below the surface. At the present rate of consumption there is about a seven years oil supply.

The Israeli government has asked a private engineering company to check out how soon this shale can be exploited and just how much it would cost.

Schater estimates that a generating station using the shale for fuel will eventually reach about 1,000 megawats. The current yearly consumption is 1,600 megawats.

And, of course, the shale has the added advantage of being right here and not subject to the whims of foreign oil exporters.

Orly attack embarrasses pro-Arab French regime

PARIS (JTA) — The terrorist bazooka attack at Orly Airport Jan. 13 which narrowly missed an El Al jet in take-off, severely damaged a parked Yugoslavian airliner and injured several people slightly, appeared to have had its most devastating effect on France's Middle East policy.

French government sources were unable to conceal their embarrassment over the fact that France's pro-Arab stance and especially its sympathy with the Palestinian cause, did not render Orly immune from a terrorist outrage that could easily have taken scores of lives.

The mass circulation **France-Soir** noted in an editorial that "France is no longer a sanctuary exempt because of its Arab policy and its stand in favor of getting the international community to recognize the Palestinian reality." The paper was referring to the Beirut meeting recently between Foreign Minister Jean Sauvagnargues and Palestine Liberation Organization chieftain Yaser Arafat.

Sauvagnargues was the first top level Western diplomat to hold official talks with Arafat. French Jewish groups seized on the incident to further blast France's Mideast policy.

A statement by the Council of Jewish intellectuals for Israel said the bazooka attack was one of "the bitter fruits of the recent encouragement given to Yasser Arafat by a member of the French government." This was a reference to Sauvagnargues.

Schneerson's anniversary

This week marks the 25th anniversary of Rabbi Menachem Schneerson's ascension to the leadership of the Chabad—Lubavitch movement. The following article is from the Lubavitch News Service.

Rabbi Menachem Mendel Schneerson, the seventh Lubavitcher Rebbe, has been described as the most phenomenal Jewish personality of our time. To his tens of, thousands of Chassidim and hundreds of thousands of sympathizers and admirers around the world, he is "the Rebbe," today's most dominant figure in Judaism and, undoubtedly, the one individual more than any other singularly responsible for stirring the conscience and spiritual awakening of world Jewry.

In his 25 years as world leader of the Chabad-Lubavitch movement, he has set into motion massive educational, social and rehabilitative programs that have kindled in masses of Jews an awareness of and a rededication to Torah-true Judaism.

His sphere of influence has long transcended the Chassidic community, and deeply penetrates the mainstream of Jewish life. Few knowledgeable Jews in the world today are unfamiliar with his ideas and pronouncements which he communicates through private audiences, correspondence, published writings or public addresses which he periodically delivers at Lubavitch world headquarters in New York.

Among his recent recurrent topics has been the issue of "who is a Jew." The Rebbe has spoken out loud and clear for the proper amending of an Israeli law that has been the cause of non-Jews being registered as Jews in their Israeli immigration papers. The existing law fails to specify that conversions to Judaism must comply with Halacha (Jewish law). The Rebbe sees in the law a danger no less than the unwitting assimilation of the Jewish people both in Israel and the Diaspora, and the looming ominous situation whereby it could be impossible to discern who is — and who is not — Jewish. He has emphatically urged that the existing law be amended to clearly state that only conversions 'in accordance with Halacha' are valid.

Rabbi Menachem M. Schneerson is seventh in the dynastic lineage of Lubavitcher leaders. The Chabad-Lubavitch movement was founded in the 18th century by Rabbi Schneur Zalman of Liadi, of the basic work of Chabad philosophy — 'Tanya,' and the 'Shulchan Aruch.'

Born in 1902, on the 11th day of Nissan, 5662, in Nikolaev, Russia, he is the son of the renowned Kabbalist and Talmudic scholar, the late Rabbi Levi Yitzchak.

Ambassador blasts Waldheim remark

UNITED NATIONS (JTA) Israeli Ambassador Yosef Tekoah sharply criticized Secretary General Kurt Waldheim's statement expressing doubt there would be a third extension of the UN peacekeeping troops mandate in the Mideast.

Saying he was replying to questions from the press, Tekoah declared: "If the United Nations would not have deteriorated as it has in recent years, its Secretary-General would not have made such unhelpful comments. The Secretary-General should be urging the parties to live up to their obligations under the military separation and cease-fire agreements of which the continued presence of the United Nations is an indispensable part."

Waldheim told a press conference it was doubtful there could be a third extension of the mandate of the United Nations Disengagement Observer Force on the Golan Heights unless there was movement toward a peace settlement.

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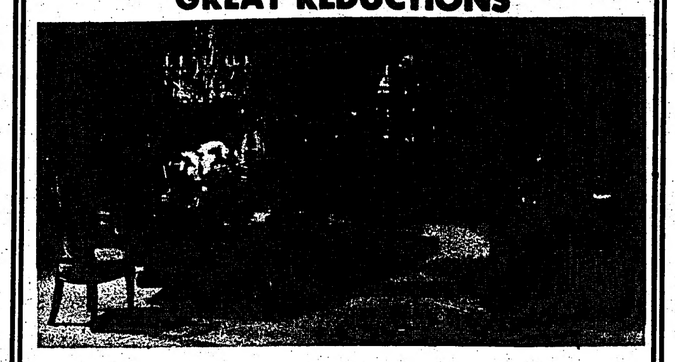

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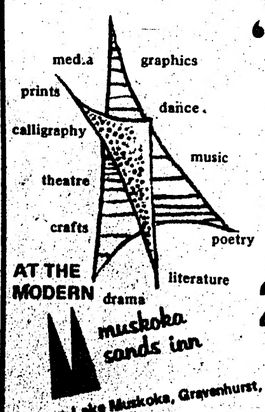

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Ex-PM castigates Canada

WINNIPEG —

John Diefenbaker says he is "sorely disappointed" by the stand taken by Canada at the United Nations with regard to the Middle East.

Speaking to a meeting of the Central Canadian B'nai B'rith Council here last week, the former prime minister accused Canada of having "stood on its head" in the debate on the Arab-Israeli dispute.

Diefenbaker accused Canada of pretending "to voice support for Israel and vote the reverse or to abstain."

He told the delegates that the United Nations had committed a grave error by recognizing "organized murder groups" such as the Palestine Liberation Organization. "Arafat had no right to be recognized in the United Nations, but oil took precedence over justice."

Castigating Canada for "pussyfooting," Diefenbaker said that this country has lost influence at the United Nations, and has failed to take a "just and responsible" position on the Middle East.

Diefenbaker said the UN is no longer an institution of freedom and that its charter does little to support Jews wishing to emigrate from the Soviet Union. "The United Nations seems quarantined against adopting protests and resolutions concerning the denial of fundamental freedoms and the tyrannies practised on freedom-loving citizens in the USSR," he added.

He remarked that Canada had been lax "to speak out in clear and unequivocable language against the injustices done to Jews and the persecutions of intellectuals and others by the secret police and the prison camp system."

Hyman Bessin (left), member of the board of Bar-Ilan University, presents the university medal to Canadian Senator Sidney I. Buckwold who delivered the inaugural lecture of the Senator Norman McLeod Paterson Chair in intergovernmental relations. Centre is Donald Paterson, senator's son, who also received university medal. Nathan Hurwich, Prof. Irwin Cotler were other Canadians at the event. President of N.M. Paterson Steamship Lines, Senator Paterson is Canada's oldest senator at 92 years of age.

Israel is warned that pressure will be exerted by United States

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

A warning that Israel might find herself unable to effectively resist American pressures was given by Gavriel Strasman, director of the organization and information department of the Canadian Zionist Federation in Montreal.

Strasman was speaking at a 'presidents' meeting prior to the opening of the 1975 UJWF women's division campaign in Hamilton. The meeting was intended to give presidents of women's organizations a briefing on the current situation in Israel.

"We all know that America is the most important friend in the world for Israel and the Jewish people," he said. Nevertheless, America has to pursue her own policies and in Strasman's view, a more broadly based Israeli coalition government would stand a better chance of making it clear to the Americans that Israel will not yield to U.S. pressure. "America not only knows the weaknesses of the Israeli government, but uses them in order to put pressure on the Israelis," he said.

Strasman is an Israeli, a former journalist and assistant news editor of **Ma'ariv**, who has recently taken up his post in Canada.

He warned that all statements by the PLO must be taken literally. "They mean every word they say," he said and pointed out that whereas before, Arab policy was shaped by the Arab states, today this is done by the PLO.

And he further underlined the importance of understanding the different mentality of the Arabs.

"Do not make the mistake of underestimating the importance of this," he said and as an example cited the totally different meaning of the word 'democracy' for Arabs — or, for that matter, the Russians or Chinese — than for westerners.

Anne Minden, co-chairman, with Bella Streiner, of this year's women's division campaign, spoke briefly on the need for even greater efforts on behalf of Israel. Last year, the women's division raised approximately $97,000 and for this year she set the target at $100,000.

Institute opens office

TORONTO —

The Canadian Society for the Weizmann Institute of Science has announced the establishment of a Toronto office. It will be located at 484 Avenue Rd., Suite 1106 (telephone 922-9721).

The Montreal office of the society remains at 1280 St. Mark St., Suite 1205 (telephone 935-4313). The offices are under the direction of Stephen S. Barber, national executive-director of the society.

Meanwhile, in Rehovot at a recent meeting of the institute's board of governors, James F. Kay of Toronto was elected a member of the board. He has also agreed to serve as chairman of the Toronto committee of the society during 1974-75 Weizmann Centennial.

UJA's Jack Spears relishes canvassing

TORONTO —

When it comes to canvassing for the United Jewish Appeal-Israel Special Fund campaign, there's one man who relishes it the way most people enjoy sports or other recreational activity.

He is Jack Spears, 1975 chairman of the UJA heavy industry division. He personally covers 180 prospects and admitted recently he found canvassing "the most rewarding activity I've ever been involved in."

Jack Spears

Jack Spears was born in Winnipeg and lived in a small town from the time he was eight until he was 13. He recalls those five years vividly. "It bothered me a lot that we were the only Jewish family in town. I was always aware of being different from the other kids." When Jack was 13 his family moved to Toronto, where he attended Harbord Collegiate for four years and one year at Central High School of Commerce, where he took a bookkeeping course.

Jack's first venture into the scrap metal business was with the firm headed by Morris Kaufman, prominent Jewish communal leader, where he was employed for four years. "Up until that time I had no particular interest in Jewish community work," Spears recalled. "Morris Kaufman influenced me in that direction, more by example than anything else I suppose."

Spears went into business for himself 30 years ago, establishing Ontario Salvage Limited, which has become a major scrap metal company under his management. In addition to scrap metal dealers, the heavy industry division also includes steel merchants, machinery dealers and other companies allied with the constuction industry.

"During my early years in business I had no time for community work," Spears said. "Now that I do have the time, I devote whatever it takes to see prospects and follow up on pledges."

To Jack Spears that means personal visits — no telephone calls — that's his canvassing credo. The UJA leadership considers him a one-man blitz. He claims he knows each one of his 180 contributors personally and to him the personal approach is the key to successful canvassing.

Jack was in Israel during the Yom Kippur War and returned there six months later where he observed at first hand the despondency of the people. "This is the message I try to bring across to the people I canvass," he explained. "As Jews we must give as much as possible to Israel. Israel's existence as a secure and economically viable state is of vital importance to all of us."

Jack has been married for 32 years to the former Tillie Gottfried and they have two children, a married daughter Linda and a son Sterling, who attends Seneca College. The Spears are members of Beth Sholom Synagogue.

When asked how his campaign is progressing, Jack Spears' reply was emphatically optimistic. "Speaking for heavy industry, we're doing better than ever. I'm certain we'll top last year's total. It takes a lot of hard work, but we'll do it."

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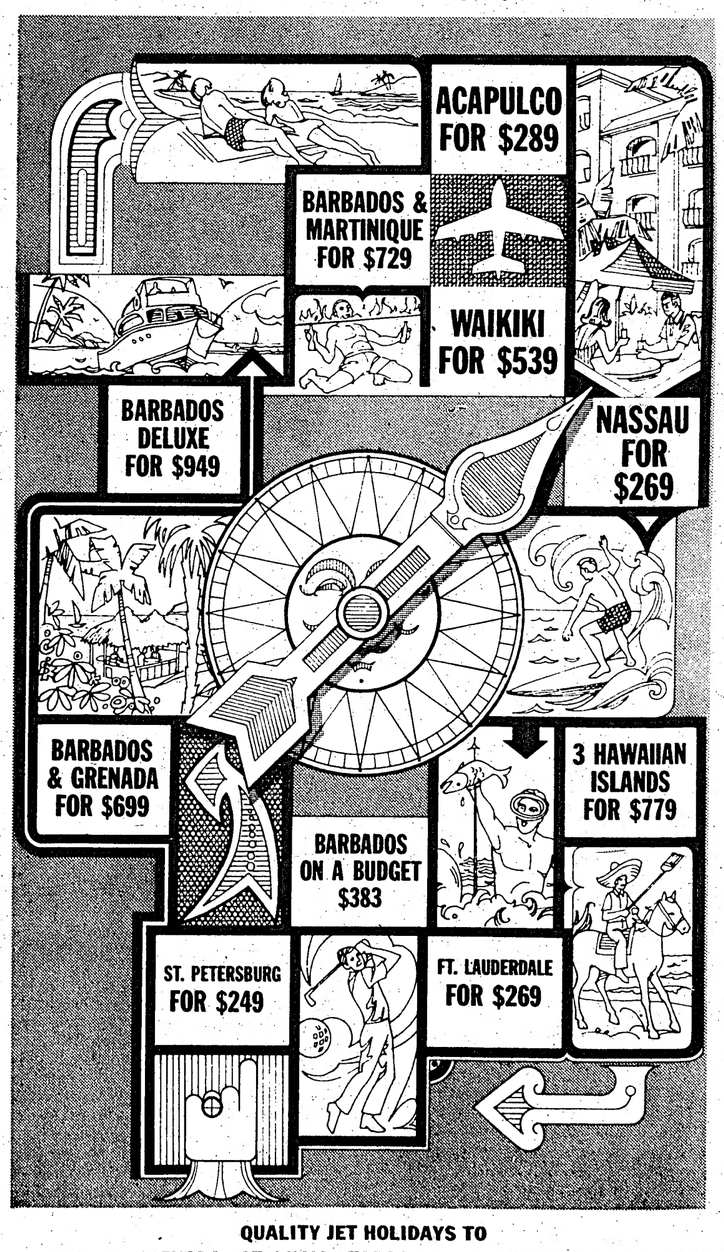
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The Canadian Jewish news

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Germans feel moratorium warranted but this would mock memory of dead

Although 6,375 Nazi war criminals have been tried and sentenced by West German courts, many of the men responsible for the murder of hundreds of thousands of persons — Jews and non-Jews alike — during World War II are still free, prosperous and respected citizens of the state. As Simon Wiesenthal of the Jewish Documentation Centre in Vienna put it: "They've caught the small guys. The big ones either escape altogether or benefit from 'biological amnesty'."

Thirty years have elapsed since the end of the war and now the Germans apparently feel a moratorium should be called on hunting down war criminals. The older ones have a vested interest in obliterating the memory of the past, while the younger generation express the view that no special purpose is served by such trials.

German courts employ or have employed all manner of legal tricks and sleight of hand to acquit or reduce the sentences of these infamous men. For example, Kurt Borm, a former assistant physician who was tried for the alleged murder of 6,000 people in 1941-42, was acquitted because the court was not convinced that his victims qualified as human beings under the terms of German law. The law states that victims must know they are being deceived. If it can be proved they were, in fact, deceived a case can be made that their murderer acted "perfidiously" or "deceitfully." But Borm's victims, the court ruled, were not human beings, since they were mentally sick or retarded when they were gassed and were therefore unable to judge if they were being deceived! In another outrageous case, a court acquitted a commando leader after it adjudged he had acted humanely in gassing rather than shooting his victims.

Apparently, there is pitifully little that can be done to combat this wave of lawlessness and crass cynicism in German courts short of kidnapping the war criminals, a course of action Israel took in the Eichmann trial. However, resort to such drastic measures would cause unwanted international incidents and, besides, Israel has already indicated she is no longer interested in pursuing such a policy.

Short of kidnapping war criminals, all we can possibly do is to sit and shudder, anticipating the next travesty of justice that will free yet another murderer. In spite of our powerlessness, the least we can do is to ensure that West Germany's cynicism and sheer indifference is not emulated with regard to Rudolf Hess, who has languished at Spandau prison since the end of the war. Of late, several pressure groups, no doubt organized, inspired or financed by right-wing fanatics or naive fools, have demanded that the four big powers release Hess. To Russia's credit, she has so far resisted efforts to release Hess.

Hess, 80, was a key figure in Hitler's inner circle, a demented symbol of Nazi Germany when he was captured by the British in Scotland at the beginning of the war. Hess is a war criminal, and he must not be pardoned, no matter how intense the pressure may be. Too many war criminals have already been dealt with much too leniently. If Hess is freed, it would be tantamount to mocking the memory of the six million.

Like his cohorts in crime, Rudolf Hess must suffer the consequences of his crimes against humanity. The world he inhabits must never be permitted to be any larger than the dank cell he now occupies.

Mrs. Shoshan Raz, proprietor of a flower shop on King George Street in Jerusalem noticed a stack of egg cartons seemingly filled with eggs at the entrance to her store. However, centre of cartons had been hollowed out and filled with a can containing incendiary powder linked to a timing device. Police officer dismantled explosive charge.

High school students while serving in the Gadna (pre-army training) receive instructions. Many young people have joined Israel's civil defence patrolling streets and checking unidentified packages spotted in streets and in schools. Among the tens of thousands of Israelis on patrol is Information Minister Aharon Yariv. (Israel Sun photograph)

Controversy is bitter over the use of contraceptives as Ashkenazic and Sephardic chief rabbis disagree

By NECHEMIA MEYERS
Israel Correspondent

Israel's blunt-spoken Ashkenazic Chief Rabbi Shlomo Goren recently initiated yet another red-hot public debate by giving his qualified approval for Orthodox Jews to use the birth control pill. Speaking on the radio in reply to a question phoned in by a listener, Goren said that there was nothing in Jewish law to prevent women from taking the pill, providing that they had fulfilled the commandment to be fruitful and multiply by having at least one son and one daughter.

Chief Rabbi Goren went on to express his own support for a high birth rate which, he said, was of particular importance to the decimated Jewish people. This would be facilitated, in his opinion, if the state did more to aid large families.

Sephardic Chief Rabbi Ovadya Yoseph subsequently took issue with his Ashkenazic colleague in no uncertain terms. "The greatest sages over the generations," Rabbi Yoseph declared, "were opposed to the use of contraceptive devices. Exceptions were only allowed when a woman's life was or might have been in danger."

This controversy is typical of Jewish religious life, for Judaism has never had an institutionalized system of Papal-like authority. During the 2,000 years of Diaspora Jewish history there wasn't even a hierarchical structure of religious courts. Every community (or sometimes a group of communities) had independent rabbinical authorities, though, of course, the views of some rabbis were far more widely accepted than those of others.

Differences of opinion over contraception go back 1,500 years to the period of the Talmud, when several kinds of birth control were known (with rabbis of the period disagreeing as to when it was permissable to use them). One type of contraceptive was called a "mokh," apparently a cotton tampon. Another was a full-fledged oral contraceptive, a potion described in the Talmud as a "kos shel ikkarim" (cup of roots). The "roots" presumably refer to herbal ingredients which, perhaps, may be chemically related to the roots of the Mexican yam which form the basis for the modern progesterone pills.

No Orthodox rabbi — then or now — would countenance a man using a contraceptive device, as this would mean he was "wasting" his semen, which is strictly proscribed by Jewish law. But many see the pill as the modern equivalent of the Talmudic "cup of roots" and approve its use. As Goren does, in certain circumstances. Having intercourse with a woman who is taking the pill, some say, is equivalent to having intercourse with a woman who is temporarily sterile or pregnant, both of which are permitted by Jewish law, even though conception cannot ensue.

In any case, the pill is a more acceptable contraceptive to the Orthodox than the I.U.D. or the diaphragm, for it allows intercouse to remain natural and unimpeded.

Younger religious elements generally have a more positive attitude towards the pill than do their parents. Opposed to its use, for instance, is Rachel Neriya, wife of respected Rabbi Moshe Zvie Neriya. Contraception is undesirable, she declares, "even if it isn't absolutely forbidden by religious law." The mother of eight, she would have had more children "had God not ended her ability to bear them."

While Orthodox Jews disagree over the pill, they have always agreed that sex is a good thing. Back when medieval Christian authorities were advising abstinence during special feast days and during the holiday season, their rabbinical counterparts were attributing particular merit to sexual relations between husband and wife on the Sabbath and holidays. Such intercourse, they said, was "an act of holiness at a time of holiness."

The pill has become an issue not only among the rabbis, but also among the judges here in Israel. It figured, for example, in a case heard recently in Haifa, where a 23-year-old woman was charged with travelling 50 miles per hour (in an urban area where the speed limit is 30 m.p.h.). The defendent explained to the judge that she had suddenly remembered on her way to work that she had not taken her daily contraceptive pill, and so rushed home for a pill in order to ensure that she didn't become pregnant.

The judge, unimpressed, fined her IL200. "Had the lady shown foresight," he observed, "she would have avoided both pregnancy and reckless driving."

Planting of trees on Tu Bi'Shvat symbolizes nature's rebirth in Israel

By Dr. ALEXANDER BROWN

Throughout the Jewish world, Arbor Day or Tu Bi'Shvat which falls this year on Jan. 27, has come to symbolize the yearly miracle of nature's rebirth in the land of Israel. Happy family occasions are marked by the planting of trees. The makers of modern Jewish history are honored by having forests planted in their name, from Bialik to Weizmann and Ben Gurion, Solomon Schechter and Rabbi Bar Ilan, Henrietta Szold and Stephen Wise; forests and groves are also planted for non-Jewish statesmen and friends of Israel.

While we bring to mind the victims of the Nazi holocaust through meetings and speeches, Israelis perpetuate their memory by planting millions of trees in the "Yaar Hakedoshim," (Martyrs' Forest) and in so doing, not only establish a memorial to the dead, but also restore life to the eroded soil, the rock-strewn hills and barren plains of their homeland.

There are numerous quotations in scriptural and Rabbinic literature in which the life of man is compared to a tree, and the tree made to represent the very essence of life. The Torah itself is compared to a tree of life and the Torah scholar to a "tree planted by the rivers of water that brings forth his fruit in season."

The lesson implicit in the celebration of Tu Bi'Shvat might well apply to the youngsters in our schools. They are the pliant young saplings which need to be cultivated with infinite care and nurtured with boundless love. At an age when they are so very impressionable, keenly responsive to knowledge and ideas, susceptible to molding into patterns of habit and commitment, our young people must be so served that they will eventually grow into staunch Jews determined to adhere to a faith and culture that carry within them the seed of life.

They must grow tall and strong, unwilling to sell their precious patrimony for the cheap tinsel that sometimes passes for modernity, so they may be like "the tree that even if all the winds in the world come and blow upon it, they cannot move it out of its place," (Avot 3:22) and if Adam in his Garden of Eden was confronted by both "the tree of knowledge" and the "tree of life" for our youth these two are perhaps one and the same.

The young people are our hope and promise for the future. Our efforts must be continually maintained to give our youth a Jewish education of such excellence, in the elementary school and the Hebrew high school, in the home, and in the synagogue, that they will come to know, appreciate and accept their Jewish heritage as their "tree of life." Surely they in turn will reward us by striking deep roots, spreading their branches afar, and producing the kind of sweet fruit that spell out life for our people.

Dr. Brown is associate director, Toronto Board of Jewish Education.

This is the Portuguese Synagogue in Amsterdam, one of the great shuls in the world. Engraving shows the dedication of the synagogue in 1675. It now serves as both a tourist attraction, and as the synagogue for the present Sephardic community of 800.

Visit to shul is trip back in time

By JERRY FAIVISH

AMSTERDAM —

If you ever visit Amsterdam, you should visit the Portuguese Synagogue there. You will not be alone, for thousands of other tourists visit it every year; in fact, until now, every king or queen of Holland from the House of Orange has made a visit to it during his or her reign. And you will not be disappointed, for this synagogue is truly different. Yet, interestingly enough, it has served as the model for other synagogues throughout the world, including those in Newport, Rhode Island, Curacao in the Netherland Antilles and the Bevis Marks Shul in London.

Started in 1671, and completed in 1675, by descendants of Marrano refugees of the Spanish Inquisition, it now serves both as a tourist attraction and as the main synagogue for the present Sephardic community of about 800. But in its latter capacity, the synagogue is only used for davening from Pesach until Simchat Torah. During the winter months, services are conducted in the adjacent Eitz Haim Seminary. Why? Because there is no heating here. Except for a few minor things, almost nothing major has been altered since the time the synagogue was originally built. This also explains the numerous candles whose presence immediately strikes one's attention. As there is no electricity, all the light comes from these candles, placed alongside the pews and scattered, throughout the synagogue. All in all, there are places for 1,000 candles.

Another striking feature of the synagogue is the layout itself. Like many synagogues, there are two focal points — the Aron Kodesh and the Bimah; but unlike others, the Bimah is not at the centre, but in the back, facing the Aron Kodesh. It is here, by the Bimah, where the Chief Rabbi (or as he is called here, the Hacham) sits. And so as not to have a congregant's back face the Bimah or the Aron Kodesh, the two areas of benches facing each other are perpendicular to these focal points, and are separated by a corridor.

And finally, once inside, one cannot help but notice the preponderance of wood in the structure. For instance, the synagogue is built on piles of wood, and the Aron Kodesh was made from wood brought from Brazil. The large steps leading up to it were crafted from a single piece of wood. The beauty of the craftsmanship is something which is a sight to see, especially in light of the fact that it was almost destroyed. For during World War II, nearby synagogues and buildings and even park benches were all destroyed simply for their wood content, which was a much needed source of fuel at the time. This synagogue was saved only because it had been declared a national monument. But, in my opinion, perhaps the synagogues's greatest appeal is a result of some of the details of the contents.

For example, there is an impressive array of articles related to the reading and beautification of the Torahs. These include crowns, breast-plates, Rimonim, torah mantels and torah pointers, made out of diamonds, gold, silver and ivory. Some of these articles are in black, and there is a corresponding set in white. The former are used, only on Tisha B'Av while the latter are utilized on the High Holy Days. And strangely enough, one of the Rimonim was modelled after a church which is near the Arne Frank house. The origin of this peculiarity hasn't been explained, but the synagogue uses them just the same.

I have already mentioned the synagogue is lit up by candles. But on the chandeliers, there are exactly 613 candles, the same as the number of mitzvot in the Torah. And if one looks carefully at some of the candleholders, one would notice that they are symbolic of the Havdalah service. That is, the bottom is in the shape of a spice-box holder, the middle is like a cup for the wine, while the top part represents the candle and the light.

These are just some of the interesting features of this unique synagogue, whose structure, atmosphere and customs of its members, make you feel as if you have gone back 300 years in time.

Jerry Faivish is a second year Osgoode Hall law student, who travelled through Europe this summer.

ask the rabbi

Laws of shiva may be followed after cremation

1. Is it permissible to observe the laws of shiva following a cremation?

Some people imagine that somehow shiva is connected directly with burial, hence the widespread idea that where there has been no burial there is to be no shiva. This is a mistaken notion.

Shiva has nothing to do with burial. Shiva means that the near relatives of the deceased mourn for his passing and this would apply whether or not he was buried. The only reason that has been advanced for not observing the shiva rites in the case you mention is that the cremated person is to be treated as one who "separates himself from the community" for whom the Shulchan Aruch (Yoreh Deah 345:5) rules that there is to be neither shiva nor other forms of mourning.

But although Orthodox teaching is firm that cremation is wrong it can hardly be argued that one who wishes to be cremated is, nowadays, a sinner of the category to which the rule of the Shulchan Aruch applies.

In Grunwald's well-known Kol Bo on mourning (New York, 1956, p. 54, note 38), authorities are quoted who state that it is permitted to visit those who mourn for a person who has been cremated while they are sitting shiva. So it is clear that the shiva rites are to be observed.

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Proposed bylaw would badly curtail expansion of growing day schools

In a few week's time, the North York Council will sit to deliberate revisions to what municipal planners call bylaw 24551, which requires private schools to have a minimum lot size of two acres. The council decided to reconsider its position only after hundreds of parents with children in Jewish schools raised an outcry over the bylaw.

Saul Koschitzky, president of the Association of Jewish Day School Parents, is correct in contending that "no one will be able to start a new school or create any educational alternatives in our society" if the bylaw is passed. Mr. Koschitzky bases his argument on soaring land prices. He estimates that land in residential areas of North York is worth nearly $500,000 an acre. Naturally, the Jewish Board of Education, seven of whose 12 overcrowded schools are on sites of less than two acres, cannot afford to spend that kind of money for land. And, as most of the schools boast of rapidly growing enrolments, bylaw 24551 means they cannot expand.

The proposed bylaw, which could very well have disastrous consequences on Jewish as well as other day schools, has already affected one school, the Bialik Hebrew Day School. Late last year, Bialik spent $150,000 to purchase three additional lots adjacent to the school only to discover that the bylaw threatened their expansion.

Half a dozen meetings have already taken place between representatives of private schools and a special council committee, but no compromise has been reached and the problem remains largely unresolved. Alderman Robert Roche of Ward 8, who initiated a review of the contentious bylaw concedes it has "created lots of bitterness," but he says it is not discriminatory because he feels there should be proper access and exit areas near schools.

A solution to this pressing problem should be found as expeditiously as possible so as to dispell any doubts about North York's real intention toward private schools. It is indeed ironical that the controversy swirling around bylaw 24551 comes just a few months after the decision by the North York Board of Education to study the feasibility of providing publicly financed general studies in the 12 private Jewish schools.

What is the point of aiding Jewish schools if their ability to expand is curtailed?

'Several cogent propositions advanced'

Congress booklet is 'valuable service'

By A.J. ARNOLD

A.J. Arnold

"Only Canadian Jewry, through its devotion to its own creations and support of its champions, can guarantee its own future."

This statement by Saul Hayes appears even more important six months after he first made it in his valedictory as executive vice-president of Canadian Jewish Congress and a valuable service has been rendered by Congress in now publishing the Hayes address in booklet form.

Several highly cogent propositions are advanced by Hayes' particularly in his discussion of demographic changes, organizational structures and Diaspora-Israel relations.

On the demography of the Canadian Jewish population and the possibilities for future growth, Hayes is very realistic. The Jewish Vegrevilles are indeed disappearing and the displacement of Montreal by Toronto as the major Jewish population centre in Canada will undoubtedly come to pass in the not-too-distant future.

As one who has lived in the four main Jewish population centres, however, it is difficult to accept the comment "Winnipeg seems static" even in the context of population alone. True, there has been no net growth in Winnipeg's Jewish population for several decades — in fact a small net loss was recorded in the 1971 census. But Saskatchewan residents probably move to Winnipeg almost as often as they do to Calgary, Edmonton or Vancouver. There is an offsetting movement however, of Winnipegers to Vancouver and Toronto, not to mention California.

Regarding future Jewish immigration into Canada and emigration within the country, it is true that Toronto and Vancouver are favored. Objective prospects for Jews settling in these two centres are vastly different from a social, communal and economic standpoint. Apart from its vaunted favorable climate Vancouver does not have the variety of opportunity to be found in Toronto — or in Winnipeg.

In fact, it would be in the interest of good community planning to seek to counteract Winnipeg's "deep-freeze" stereotype. (This season winter weather did not arrive until Jan. 11). Winnipeg is far from a static centre when considering those conditions that make for meaningful living opportunities. Jewish community life has a special vibrancy in this prairie metropolis and occupational and professional opportunities are better here than in the Vancouver "banana" belt.

* * * * * * * * *

The establishment of the Winnipeg Jewish Community Council by the merger of the Welfare Fund and the Winnipeg section of the Congress Western Region has been held up as an example for the larger eastern centres. It should be pointed out, however, that the achievement of "merger" in Winnipeg came about more easily at least in part because the previous community structure was not as highly developed as that of Montreal or Toronto.

I feel a special sympathy for those who have fought merger in Montreal and Toronto. What must be realized, however, is that the interest of the folk element in Jewish community life are in danger of being forced into sterility regardless of any changes in community structure if creative endeavors are not encouraged.

In his consideration of organizational structure, Hayes takes a properly pragmatic approach. I agree with him on the need to redress the balance of community doing as between immediate needs and things of more lasting value.

Some community welfare leaders in Montreal and Toronto have indeed been saying "anything Congress can do, we can do better." Surely by now, it is the better part of wisdom to accept the Congress-Welfare Fund marriage proposal even if only for convenience. There is a tradition in Jewish life that love can come after marriage, though of course there are no guarantees except the determination of the partners to make it work.

It appears to be Hayes' suggestion of a Congress-Community Council of elected representatives from all Jewish agencies that is now being considered in Toronto. Hopefully, our Toronto friends will accept Hayes' advice to divest themselves "of prejudice, of intransigence, of fixed positions" and concern themselves with the primary need to strengthen the Canadian Jewish community locally and nationally.

* * * * * * * * *

On the question of Diaspora-Israel relations Hayes raises two very serious issues. He suggests that in the aftermath of the Yom Kippur War it is time to reject the idea of "total aliyah" as a rallying cry and to bury the thesis of "the negation of the Diaspora." He also suggests we should be sophisticated enough to recognize human beings run Israel who also make errors and bad judgments and that criticism of Israel should not be disallowed in the Diaspora.

The Canadian Jewish community has certainly developed a strong emotional bond with Israel which no sensible person would want to disrupt. Within this sentimental attachment, however, there are varied individual reactions. Aliyah, in particular, is a matter of individual choice and for some it may be the obvious thing to do.

A Winnipeg friend is going on aliyah next summer with his immediate family for understandable personal reasons. He has a great attachment for Israel, shared with others of his family who have already settled there, but this does not prevent him from seeing the importance of strengthening the Jewish community in Canada.

On a visit to Vancouver last October, we renewed association with an old friend recently back from Israel and planning to return there for a longer period. But for the immediate future he has dedicated himself to a new role in a new area of creative endeavor in the Vancouver Jewish community. Strong ties with Israel need not be maintained at the expense of meaningful participation in Canadian Jewish life.

Criticism of Israel is, of course, much more sensitive. On the one hand some of Israel's worst enemies have tried to pass themselves off as mere "critics." On the other, some of Israel's strongest supporters have been condemned for expressing critical views. In the latter category there comes to mind the hostility expressed towards Dr. Nahum Goldmann, president of the World Jewish Congress, who has frequently expressed constructive criticism of Israeli leaders and their policies.

Hayes put it very well when he said: "... we must not be considered traitors if we want to build strong Diaspora communities without a sense of Galuth. We must not be deterred from planning for the continuity of Canadian Jewish life. We must not be named anti-Zionists if we criticize certain trends and policies of the state of Israel."

A better Jewish life will develop in Canada if we do indeed recognize that "first things come first but not at the neglect of second, third or fourth matters," as Hayes suggests. Moreover, varied special interest groups provide opportunities for people participation in creative endeavors that may well be of equal importance with a viable central community structure. In fact, no community structure can really be stronger than the combined strength of its component parts.

Hayes urges the relevance for Jews of Danish philosopher Kierkegaard's view that "life must be lived forward, but can only be understood backward." In this case it is not necessary to turn too far back to recommend Hayes' paper for the essential community reading list.

Proposed merger of bodies seen as Theatre of Absurd

By J.B. SALSBERG

There is something unreal, something farcical about the latest scenario for the campaign to force through a merger of the United Jewish Welfare Fund and the Canadian Jewish Congress (Central Region). In fact some scenes remind me of the Threatre of the Absurd.

As is well known, some Welfare Fund people here and in Montreal have staged more than one merger production in the past number of years. Some people think that our Welfare Funds, which have acquired the purse strings (often as a result of Congress' own faults), are following the U.S. practice where there is no all-inclusive Congress, such as we have here, but where power and community control rests with the local Federations or Community Councils. That usually means control by the Fund raisers and the big donors.

Our own Welfare Fund people have launched holy wars for mergers a number of times in past years. Originally, the slogan was quite outright: For Community Councils. But each time they were rebuffed by Amcho, the average Jewish person to whom Canadian Jewish Congress combines democratic unity of Canadian Jewry.

After each defeat the merger advocates retreated but they never gave up. Now they are at it again— with a vengeance. Some of them see it as a now, or never situation. They, therefore, resort to a variety of stratagems to achieve their objective. It is in this latest merger offensive that the bizarre comes to the fore. Here are a few examples: — Merger is urgent, they say, because Israel, World Jewry and Jews in Canada face alarming crises and we must have unity. It's true of course, that we face critical times but it is also true that Canadian Jewry is — right now — thoroughly united in its defence of and in its support for Israel. Nor are we in any way less than united on all other international and domestic Jewish issues. But our merger advocates ignore the fact that five years ago and six years ago, when there were no such menacing crises, they also thundered for the merger. Remember that, ladies and gentlemen?

— Six years ago, when the merger group was calling for "community councils," in which all local powers would rest, Congress was to be relegated to the position of an agency to deal with "public relations" and "international affairs." But they found that the very name Congress has acquired a unique meaning among our people, so now the merger persuaders talk of local congresses. In other words, what's in a name, the main thing is to merge — so what are we waiting for?

— When facing Jewish citizens with long memories the mergerites either try to label them as oldsters who do not keep up with the times or they advance a truly fantastic line of argumentation. It goes like this: When Congress was established, they agree, there was a social differentiation in Canadian Jewish life. There were "the uptowners," who kept power in their hands, and there were "the downtowners," the poor, who rebelled against the "uptowners," and who wanted a democratic, directly elected Jewish parliament and so they established Congress. But, they argue, now there is no uptown or downtown and there is no conflict of interests.

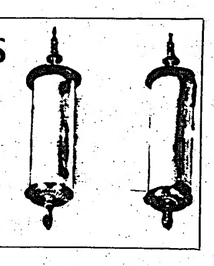
One listens to this nonsense and one wants to cry, gevalt. Will someone take such uninformed "leaders" by the hand and lead them to the Jewish Family and Child Service to learn something of poverty in our midst? Will someone take them to Baycrest to find out what percentage of our aged have nothing but their pensions when they are admitted? Will someone take them to the meetings of striking public and high school teachers — among whom there are hundreds of our young? (And to other such illuminating places). But don't worry, they know all that as well as you and I know it, but they think that their line is good for merger and merger is, of course, the main objective.

Thus far (when this is written) neither Congress nor Welfare's executives or boards have acted formally on the merger, but the merger Shadchonim (matchmakers) have everything ready for the celebration. A time table was worked out, personnel is being engaged, etc., etc. It isn't strictly democratic, of course, but that's small potatoes — the leaders know best ... so the curtain rises on the bizarre play.

The views expressed by Mr. Salsberg in this column are, of course, his own. They do not reflect those of **The Canadian Jewish News** *on this issue. It should be pointed out that what Mr. Salsberg has to say on the subject differs somewhat from the content of his address at last week's public meeting called to hear the matter debated.*

'It is simple to speak of having faith but real belief is the hardest thing'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat B'shalach/ Shabbat Shira/ Tu b'Shvat

Asheerah la'Hashem kee ga'oh ga'ah ...I will sing unto the L—rd for He is highly exalted ...

* * * * * *

The easiest thing to talk about is **betachon** — having faith in G—d. The hardest thing is to really have it, even to the point of putting your life on the line ...

A hassid once had a friend who was a misnagid — he didn't believe in hassidic Rebbes. The hassid finally convinced his friend to visit the Rabbi as he feared tisch, conducted a special Sabbath meal before his followers. The misnagid was overwhelmed — "I saw that your Rabbi was conducting the meal with same kavanot — meditations and prayers — that the High Priest used at the great service in the Holy Temple ..." The hassid heard this and ran crying to his Rabbi. "I visit you every week faithfully and see nothing ... while this misnagid saw so much the first time ..." The Rabbi laughed — "he is a misnagid, so him I had to show. You are a hassid — you have to believe even without seeing ..." (Sha'ar Ha'chassidus)

Often the greatest danger to total faith in the Ribono shel Olam and his Torah is laitzonus — biting humor. One 10-second joke can knock over a half-hour sermon. That's why we find an interesting thing. When G—d led the Jews out of Egypt, he took them the long way around so that they would by-pass the Philistines. Why? The Almighty was afraid that if the Jews were challenged by the Philistines, they would turn right around and run back to Egypt. But it's strange ... after all, the route the Almighty gave them was even worse — they had to fight the vicious Amalekites ... so what was gained by the detour?

The answer is that the Philistines had a special weapon that made them even more dangerous than the Amalekites — they were "wise guys." They didn't just come out with guns, but with sarcasm ... "Schlemiels — you're going to give up lobsters, cheeseburgers, golf on Saturday mornings, the good life ... just to follow some old Jew into the desert. Ridiculous ..." The Almighty was more worried about those "weapons" than anything ... (Modsizer Rabbi)

But the Almighty has also sent us a special "faith medicine" — the Sabbath. When the Jews were in the desert, manna fell on them for six days, but not on Shabbos. Instead, they received double on Friday. On Shabbos morning, Moses told them — "**Ich'luhu hayom** ... eat today from the extra you received yesterday ..." But literally, the words mean, "**Ich'luhu hayom** — eat this day up ..." Moses told the Jews, "listen, if you really want to become close with the Ribono shel Olam, you must eat Shabbos itself, physically and spiritually. **Kadosh hayom la'Hashem** ... the Almighty Himself is hidden in the kugel you eat, and the Torah you study on this day ..." (Ituray Torah)

This Shabbos it is a custom to throw crumbs to birds. Why? Because Moses — like Jewish leaders of all times — had his fierce opponents. When he declared that no manna would fall on Shabbos, they set out to prove him wrong. They snuck out Friday night and spread old manna, so that the next morning they could claim that Moses was mistaken. But what happened ... G—d sent the birds, who took away the "artificial manna" — and the mockers were confounded. We Jews never forget someone who does a good turn — and as a reward, we give the birds each year a special "tip" ... Imagine our own reward for keeping the Sabbath ...

Oy, Shabbos, Shabbos ... Oy, Shabbos — beautiful, lonely Shabbos ...

Support voiced for 'brethren in Israel' by Christian theologians and scholars

Support for "our Jewish brethren in Israel" is voiced in a letter to the editor of **The Catholic Register** over the signatures of a dozen Christian theologians and scholars engaged in religious studies at Canadian universities. It appeared in the Jan. 18 issue of that newspaper, with the caption, "A Call for Solidarity with our Jewish Brethren in Israel."

The writers express their belief in the Jewish faith as an "authentic religion bearing witness to the one God," and reject attempts to convert Jews to Christianity. "We believe that the maintenance in the land of Israel of the Jewish people and their faith is an integral part of their witness to the one God, and therefore also a proper matter of Christian concern."

The letter calls on the Christian churches and Canada's political leaders to take "all possible methods" to uphold Israel's security and integrity and to continue to oppose the recognition of the Palestine Liberation Organization as a claimant to the territory of Israel. The letter also acknowledges the justice of the claim of the Palestinian Arabs to their own form of statehood.

"However, in view of the rejection by the Arab states of these resolutions (of the General Assembly of the UN), their armed aggression against Israel in 1947—8, 1967, 1973 and at other times, the annexation by Jordan of territories in Palestine designated as Arab by the UN resolutions, we do not consider that Israel is now bound either by the form of statehood or the territorial division laid down in the resolutions in question. Rather, we consider that Israel must have secure as well as recognized borders, in accordance with Resolution 242 of the Security Council, Nov. 22, 1967. We urge the Israeli authorities to continue to play their part in the negotiated implementation of Resolution 242 by making withdrawals from occupied Arab territory in exchange for progress towards recognition of her own final borders. We accordingly also support the recognition by Canada of an eventual Palestinian state arising from the full and impartial implementation of Resolution 242.

"We regard the recent resolution of the General Assembly, recognizing the Palestine Liberation Organization as a legitimate claimant to the territory of Israel, a member state of the UN, as illegal, null and void, and a threat to peace. We hope for the emergence of legitimate representatives of the Palestinian people with whom it would be possible for Israel to negotiate on the setting up of an independent Palestinian state.

"We do not regard ownership of the land on which Christian holy places are situated as a legitimate Christian concern, provided that freedom of access to pilgrims and worshippers is assured, as under the present Israeli administration. We therefore consider that Christians have no specific interest in the form which the future of Jerusalem should take. In our view, this is solely a matter for free negotiation between the parties directly concedrned.

"We call on all parties in the Middle East to renounce the further use of force in the settlement of the differences between them, and to enter into genuine negotiations aimed at mutual recognition and neighborly relations in the Holy Land, sacred to Moslems, Christians and Jews alike.

"We pledge ourselves to work towards the acceptance and implementation of these principles, and we call on members of all Christian Churches in Canada to do the same.

Signed: Terry Anderson, Vancouver School of Theology; Gregory Baum, St. Michael's College, Univ. of Toronto; Alan Davies, Victoria College, Univ. of Toronto; David Demson, Toronto School of Theology; William Fennell, Toronto School of Theology; Lloyd Gaston, Vancouver School of Theology; James Guthrie, Toronto School of Theology; James Lindberger, Vancouver School of Theology; Harry McSorley, St. Michael's College, Univ. of Toronto; John Meagher, St. Michael's College, Univ. of Toronto; William Nicholls, University of British Columbia; Edward Synan, Pont. Institute of Mediaeval Studies, Univ. of Toronto.

THEY WED IN ISRAEL'S OLDEST CITY

What was said to be the first Jewish wedding in Jericho in 2,000 years took place last month when Menahem Ansbaher, an active member of the Emunim movement, married Debora Perlson. Emunim group seeks permanent Israeli settlement in the West Bank. Chupa was placed in the remains of an ancient synagogue floor in the historic, biblical city. Bride is from Kibbutz Tirat Zvi. (IPPA photo)

Meeting set stage for final solution

Landmark Events In Our History

By ROCHELLE CARR

TORONTO —

Only the occasional cough or creaking of a chair broke the hush that fell over one of the most diabolical meetings ever to be convened in the annals of history.

It was January 20, 1942. About a dozen Nazis sat in the International Criminal Police office in Berlin, listening to Reinhard Heydrich, Heinrich Himmler's subordinate, speak.

After Germany went to war with Russia, Heydrich received a memo advising him to "take all preparatory measures required for the final solution of the Jewish question in the European territories under German influence."

Berlin felt colder on that January day as Heydrich set out the Final Solution to those staff officers present. With the large number of Jews in Russia alone, the plan of deporting all Jews to Madagascar was no longer considered feasible. The SS ("Schutzstaffel" — "Security echelon") came up with the final solution — extermination.

There were no dissenting voices in that dimly lit room in Berlin, only questions concerning the logistics of the matter. Heydrich assured them that as far back as September 21, 1939, at a time when Germany and Russia were carving up Poland, he anticipated such difficulties. To ease matters, he had ordered Polish Jews to move from rural areas and small towns to ghettos in the main cities.

Exhilarated by the attentiveness of his audience, Heydrich went on to boast how his handwork had already caused the death of thousands of Jews through starvation and disease because of the conditions imposed on them in their overcrowded ghettos.

A few more queries, a bit more praise for Heydrich and the meeting adjourned.

In less than five months, a partisan would throw a grenade at the car in which Heydrich was riding. Heydrich would incur serious wounds, including a severed spine. After writhing in pain for six days, he would die, leaving behind a name for himself in the history books that does no more than conjure up grotesqueness.

Despite increased efforts after his death, the Final Solution was not to be.

One year later, in the midst of the Nazi shock over the Warsaw Ghetto resistance, the Jewish fighting Organizations sent a message to the world on behalf of all Polish Jews:

"... Though we may all perish, we will not surrender. This is a fight for your freedom and ours. We will avenge the crimes of Oswiecim (Auschwitz), Treblinka, Maidenek, Belsen ..."

And six years to the month after one of the architects of the Final Solution for the Jews met an agonizing death, Jews danced the hora in the streets of Jerusalem, Tel Aviv and Haifa.

Organizations and People

what's new...

By MIRIAM HERMAN

JEWISH MUSIC FESTIVAL

Saturday, Jan. 25, has been set aside as Shabbat Shira in synagogues in Ontario in observance of Jewish Music Festival which runs to March 8. This year's theme is **Jewish Music of the Americas.** Some of the events scheduled for the coming week are **The Cantorial Art,** a sermon-in-song by Ben Steinberg and featuring Cantor Severin Weingort, at Temple Sinai, tonight (Friday) at 8:30 p.m. ... A talk of **Jewish Music of the Shettle** by Cantor Harold Klen at the Shaarei Shomayim Brotherhood breakfast club Sunday, Jan. 26 ... A performance by the Toronto symphoney of Srul Glick's **Psalm**, based on Chassidic melodies, on Tuesday and Wednesday, Jan. 28 and 29.

KASHRUTH NEWS

Beth Tzedec Synagogue's catering facilities are now under the supervision of Vaad Hakashruth of Canadian Jewish Congress. According to Nachman Shemen, director of the Orthodox division and Rabbinical Vaad Hakashruth of Congress, Central Region, thanks are due to several persons who have made this possible, including Rabbi Gedalia Felder, chairman, Rabbinical Vaad Hakashruth; Rabbi Benjamin Friedberg, Beth Tzedec; and lay leaders of both the Orthodox division of Congress and of the congregation.

Another item of note, is that Mr. Shemen himself, received high praise from UJA chairman Eddie Creed and Golda Meir Honor Committee Chairman Murray Koffler for his excellent cooperation in arranging the kashruth details of the Golda Meir luncheon last month.

SISTERHOOD SABBATH

Sisterhood Sabbath at Beth Emeth Bais Yehuda Synagogue last week involved the entire family. he 5 p.m Friday service was followed by a family dinner at the synagogue. The Oneg Shabbat presented a panel discussion on how the synagogue is affecting the individual sisterhood member and her family. Saturday morning services emphasized the role of the woman in the synagogue. And the Saturday evening social event was based around the theme **Has Women's Lib Affected the Traditional Jewish Marrieage.**

SPEAKER OF THE YEAR

Canyon Lodge, B'nai B'rith, is holding its seventh annual Speaker of the Year Breakfast Sunday, Jan. 26, at the Noshery Golden Doors restaurant in Yorkdale shopping plaza. This year's speaker is to be Metro Toronto Police Chief Harold Adamson. His topic — **Meeting the Challenge of the Challenge.** Breakfast is at 9 and Mr. Adamson's address at about 10:15 a.m.

NEW SISTERHOOD

A new sisterhood has joined the ranks of the Ontario Region, Women's Branch, Union of Orthodox Jewish Congregations of America. Shaarei Zion Sisterhood in Willowdale is now officially a member of the national organization. Formed in November, the new group is still open for membership. If interested just call co-presidents Joyce Krosman at 222-3004 or Mollie Kaplan at 223-6732.

CONSCIOUSNESS RAISING

Several major spokesmen of the Chabad (Lubavitch) movement will conduct a **Consciousness Raising Shabbat** for university students Friday and Saturday, Jan. 31—Feb. 1. They are Rabbis Yitzchak Block, philosophy professor, University of Western Ontario; Yehoshua Laufer, Toronto Lubavitch Youth Centre; Yitzchak Kagan, editor of **Thought of the Week**, Detroit; and Yankel Glukowsky, Eitz Chaim Schools. The event is being sponsored by B'nai B'rith Hillel Foundation and arrangements for meals and accommodations can be made through their office.

YIDDISH LECTURE

On Sunday, Jan. 26, at 8:30 p.m., Toronto's Yiddish Culture Council is presenting New York author and journalist, S. L. Shneiderman, in a talk on **The Jewish World of Franz Kafka.** Mr. Shneiderman has published several books and is the author of a series of studies of ghetto life in Poland and slave labor camps. His weekly feature articles appear in the **Jewish Daily Forward**, New York; **The Presse**, Paris; and **Al Hamishmar**, Israel. The meeting takes place at the Workmen's Circle Hall, Lawrence Avenue, West.

TO SUSTAIN LIFE

Shaarei Shomayim's Congregation's adult institute continues Wednesday, Jan. 29, at 9 p.m. with a discussion on **Pikuach Nefesh — To Sustain Life**, by Rabbi Henry Hoschander.

SUNDAY DANCE

Shalhevet Candlelight Club is having a dance Sunday, Jan. 26, at 8 p.m. at Beth Sholom Synagogue. The group holds various events throughout the year, and proceeds go to their Adopt-A-Child fund. At their dance in December, they were able to present the Pioneer Women's spiritual Adopt—A—Child in Israel program with a cheque for $300.

SKATING PARTY

The young adults group at Beth Tikvah Synagogue has planned a skating party at Bayview Arena for Saturday, the 25th, followed by a folk concert by the folk-singing ensemble, Jerry and Mike, a sing-along, and hot chocolate, back at the synagogue. Everyone is meeting at 7:15 p.m. at Beth Tikvah to go over to the arena together.

FOR TU BI'SHVAT

A Tu Bi'Shvat celebration is being sponsored by the Labor Zionist Alliance together with JNF, is set for Sunday, the 26th, at 8 p.m. at the LZA Centre. There will be two speakers — Col. Israel Saar, newly arrived emissary of Keren Kayemet (in English), and Perez Karny, educator (in Yiddish). The program will also include entertainment by the Haagodot Trio.

ATTENTION GALICIANER

A notice from the Galicia Society reads — If you are proud to be a Galicianer, come to the meeting Sunday, Feb. 2, at 7 p.m. at Beth Emeth Bais Yehuda Synagogue. For information contact Emil Kohl at 783-3740.

...about people

Phyllis Weinberg

The very first Mother-of-the-Year at Etiz Chaim Schools is **Phyllis Weinberg.** She was chosen by the Mothers Association not only for her involvement within the organization, but also for the time she has given to the students in the school. Wife of school principal, Rabbi S.K. Weinberg, and mother of four, Mrs. Weinberg is presently working towards her masters degree at the Ontario Institute for Studies in Education. She is to be honored at a mothers and daughters luncheon the association is sponsoring at noon, Sunday, Feb. 2, at Torah Emeth Jewish Centre, Viewmount Avenue.

* * * * * *

Edward Hirsch Levi, president of the University of Chicago, has been nominated as U.S. Attorney General by **President Gerald Ford.** Mr. Levi, 63, is said to be a brilliant legal scholar. He is married to Kate Sulzberger Hecht, and has three sons.

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An expert in planning for the aged is to be guest speaker at the combined annual meeting of Hamilton's Jewish Federation and Jewish Community Centre Wednesday, Jan. 29. She is **Sophie Engel**, a well-known social worker specializing in services to the aged, who is consultant for the community planning department of the Council of Jewish Federations and Welfare Funds in New York. The meeting is scheduled for 8 p.m. at the Community Centre.

* * * * * *

Rabbi Roy D. Tanenbaum is to be officially installed as spiritual leader of Ottawa's Agudath Israel Congregation at Sabbath services this Saturday, the 25th. Following the service, the rabbi and his family — he and Mrs. Tanenbaum have four children — will be honored at a special kiddush.

* * * * * *

From New York comes word that five young Canadians were named to the Dean's List at Yeshiva College, the undergraduate school of liberal arts and sciences for men at Yeshiva University. Which means that **Richard Vale**, Toronto; **Eric Weiner**, Montreal; **David Rootman**, Calgary; **Aryeh Stollman**, Windsor; and **Paul Claman**, Vancouver were among the 250 students (there are 938 enrolled) to maintain at least a B plus average, or better, for the past year.

Richard Vale

Blossoming of spring

Fruit kugel appropriate Tu Bi'shvat dish

bon appetit

By Marcia Kretzmer

JERUSALEM —

On Monday, the celebration of Tu Bi'Shvat — the 15th day of the month of Shavat, takes place. Also called Rosh Hashanah l'Ilanot, the New Year for Trees, it marks the separation of one year's fruit from the next, for tithing purposes.

Although the original purpose of this day could not be fulfilled in the Diaspora, the day used to be celebrated by Ashkenazi communities by eating 15 different kinds of fruit, especially those grown in Eretz Yisrael.

Among Sephardim, the festival became known as the Feast of Fruits, and was a kind of celebration of all kinds of agricultural produce. Special blessings were recited over the seven varieties of produce mentioned in the Bible: wheat, barley, grapes, figs, pomegranates, olives and honey, (which meant, in that context, dates).

The mystics of Safed developed an exquisite liturgy for the day, modelled on the Passover Seder, and complete with four goblets of wine. The wine was offered in the following order:white wine, white wine mixed with a little red, red wine mixed with a little white wine, and last, red wine. This custom symbolized the transition from the snows of winter to the blossoming forth of spring.

Today, with the modern revival of cultivation in Israel, Tu Bi'Shvat has acquired additional significance. It is marked by hikes into the countryside and tree-planting ceremonies. Children born on Tu B'Shvat are inevitably named for trees: Ilana, Oren etc.

Apart from the figs, grapes, olives and carob (bokser) eaten on Tu B'Shvat, Jews all over the world usually incorporate oranges into the day's menu. But other fruits, initially grown experimentally in Israel, but now widely available on the local market, and exported abroad, are also worthy of mention.

There are pecans and avocados — now almost a staple of Israeli diet. There are also cherries, grenadillas, mangos and loquats. Loquats, native to China, are tiny pear-shaped fruits with large seeds and a firm, yellow flesh.

Except for the pecan and avocado, these are not now in season. Therefore, watch out locally, for quinces, persimmons, guavas, custard apples and papayas, all of which are eaten in Israel at this time of the year.

Quinces (**chaboushim** in Hebrew) are strictly speaking, not a new fruit in the area — they are in fact, mentioned in the Mishnah — but the varieties cultivated in Israel today are entirely new. Related to both the apple and the pear, the quince is a hard, knobbly fruit, almost the only fruit which cannot be eaten in its raw state. After stewing, it turns a delicate pink, and its taste resembles that of cooked pears.

The persimmon (**afarsimmon**), native to China and Japan, is a bright orange in color, and resembles a squashly tomato when ripe. Persimmons have an exotic flavor and texture and are eaten when soft and syrupy within.

The custard apple (called **anona** in Hebrew) is a tropical fruit with a succulent, snowy flesh and a refined and delicate taste. The skin, which is peeled, is thick and green with an attractive scalloped appearance.

The guava (strangely enough, called **guava** in He brew!) is also a tropical fruity. Possessed of a strong taste and often overpowering aroma, it seems to generate strong likes and dislikes. I like it, and enjoy it most when it is peeled, cut into pieces and eaten with dollops of sour cream and a sprinkling of brown sugar.

The papaya is a recent Israeli crop which has enjoyed great success here this season. Grown mainly in Jericho, papayas are now to be cultivated intensively in plantations in Jordan Valley kibbutzim, largely due to the efforts of a pharmaceutical chemist, Dr. Rose Bilbool.

Dr. Bilbool first discovered papayas while on a trip to Jericho in 1940, shortly after she arrived in Palestine from Rumania. After patient research she isolated an enzyme which can be used for a variety of purposes. It has been used successfully to tenderize beef, as a coagulant in making cheese, and for clarifying beer. It has also been used for digestive ailments, as a sedative, and even for clearing acne. As Israel has up till now been importing this enzyme and wishes to cut its imports, it has now decided to manufacture it locally.

However, the boom enjoyed by papayas this season has been due to its culinary, rather than its pharmaceutical and commercial properties. It is a sub-tropical fruit that both looks and tastes like a cross between a mango and a melon.

If you manage to track one down (perhaps in Kensington Market) eat it straight from the skin like a melon, either for hors d'oeuvres or as a dessert. Cut gashes in it, and sprinkle on quite a lot of lemon juice and sugar. Alternatively, peel it and cut it into a fresh fruit salad.

Instead, try this traditional Dutch fruit kugel. More like a steamed pudding than anything else, it is made with flour rather than noodles. It can be kept warm in the oven overnight or left on top of the stove overnight, making it a popular dish for Sabbath.

My informant, who immigrated to Israel from Holland about 20 years ago, tells me that in Holland, the dish was made with "winter pears," but she finds that quinces are very similar and actually superior in flavor and color. If you can't get quinces, try very hard cooking pears which will not disintegrate during the long cooking.

Incidentally, I should mention that this dish is both eggless and baking powder-less, so there is no need to telephone me long-distance to Israel with enquiries.

DUTCH FRUIT KUGEL

1 1/2 cups self-raising flour
pinch ground cloves
1/3 cup raisins
1/2 cup margarine, cut into small pieces
1 cup sugar
grated lemon peel
1 cup regular flour
3/4 tsp. cinnamon
1/4 tsp. ginger
2 lbs. quinces (or hard cooking pears), peeled, cored, and sliced 1/2" thick
1 apple, peeled, cored and grated
3/4 cup altogether or any or all of the following dried fruits: dates, figs, apricots, prunes or pears
2 tlbsp. good quality, whole fruit preserves (cherry or apricot)

1. cook the quinces in enough water to cover, with 1 tblsp. sugar and the grated peel of 1/2 a lemon. When cooked through but still firm, put aside till cold

2. grease the bottom and sides of a large, heavy pot (at least 10" in diameter). Cut a piece of grease-proof paper a bit larger than the bottom of the pot, grease it, and place it in the pot grease side up. Drain the quinces, reserving liquid, and line closely the bottom of the pot and a little way up the sides with 1/2 the quince slices

3. combine the flours, spices, and less than 1 cup sugar. Add margarine and mix well with fingers into a crumbly mixture. Add some grated peel, grated apple, raisins, dried fruit and the preserves. Pour in a few drops of water — just enough to achieve a ball of dough that is very soft but that does not stick to the sides of the bowl

4. place this dough on top of the quinces and flatten down. Arrange the remaining quince slices on top of the pudding and pour about 2 1/4 cups of the liquid from the stewed quinces very carefully over the pudding

5. cover the pot closely, putting a sheet of grease-proof paper under the lid to seal. Bake at 350°. Cooking time varies from 1 hr. to 1 1/2 hrs. But make sure the pudding does not get dried out by adding more fruit juice if necessary

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Shabbat Shalom!

copyright Marcia Kretzmer, 1975

The papaya is one of Israel's newest and most successful crops. The green and yellow-streaked fruits hang like elongated melons from the tree. (Jerusalem Post)

New school to teach tradition in ways all Jews will accept

By MIRIAM HERMAN

TORONTO —

Joseph Klinger is setting up a brand new school. It may be a new undertaking for the Toronto educator, but certainly not a new experience.

"I built schools in Russia and Poland," he said. And now the Herzlia Hebrew Day School is scheduled to open in Toronto in September.

Based on a program unrestricted as to any one branch of Judaism or any one organization, Herzlia is to be a Jewish institute of learning open to the entire community.

As Klinger explained, "The Tenach would be taught from the original text. In this school, Jewish tradition will be presented to the children in a manner that would encourage family observance without precluding any family synagogue affiliation."

Joseph Klinger

The school is to be located at B'nai Israel Beth David Synagogue at 55 Yoemans Rd., Downsview, in the school wing built just two years ago. The facilities include 16 classrooms, a gym, a huge playground and the use of a park across the way.

In the beginning, students will be enrolled from junior kindergarten up to grade 3. The grades will progress as the school expands.

Long toying with the idea of opening a school "with education in the hands of the principal and teachers," Klinger received the necessary impetus from a group of parents who were looking for a "child-centred school." One of those parents, Jack Israeli, past campaign chairman of Israel Bonds, has become chairman of Herzlia's board of directors. The school is to be privately funded and through tuition fees which will be in line with the guidelines set by the Board of Jewish Education.

Klinger's concern is to create a "haymishe" atmosphere. The planis for a small number of students in each room with teachers who see children, not classes. After all, 22 children are 22 individual personalities.

So, staff is being selected for their knowledge of modern teaching methods, combined with a creativity and charm to delight children. Klinger told **The Canadian Jewish News.** The Hebrew staff will be Israeli, and, of course, all teachers will have Ontario certificates.

Klinger's philosophy of education is founded on a career that spans more than 30 years and covers teaching posts in Europe, Israel and Canada. In fact, it really began long before that, when he was 12 years old and giving four lessons a day.

Presently engaged by the Board of Jewish Education as co-ordinator for the integration of North York Jewish schools into the public school system, Klinger was principal of Bialik Hebrew Day School from 1968-74, and before that was associated with Beth Tzedec, Keren Hatarbut and Camp Massad in various educational capacities.

He sees his role as principal of Herzlia more as an educator than an administrator. He plans to spend a little time in the office, but mostly in the classrooms to provide leadership for the teachers and guidance for the students.

But right now he is busily manning the office, already in full swing at the B'nai Israel Beth David location. There are teachers to be hired and students to be registered (registration is now open).

The school, where children will develop an understanding of their heritage and a love of Israel, will be ready to open in September.

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Material on this page prepared and space purchased by Israel Aliyah.

Mike's life has changed dramatically since emigrating from South Africa

By JAMES KRAUS

There's a certain neat orderliness about Mike Gold that army officers love to see in their men. And Mike indeed is a soldier now, in the Israeli army's artillery corps.

"I'd much rather be back with my family and at my job on the kibbutz, though" he explained sitting in a tent at his base, "instead of sitting here and cleaning sand from my rifle. Actually, you know, I've always been a pacifist and felt that peace with the Arabs is much more important than holding onto territory," he added. "But when you make a place your home and participate in the life and culture of that country, you cannot escape your obligations — you must also be ready to defend that place."

Change

Mike's life has changed a great deal since he left his home in the Bellevue East neighborhood of Johannesburg. Now 27 years old, he made his first trip to Israel in the summer of 1968 when he stayed for several months at Kibbutz Noet Mordechai. From there he went on travelling around Israel and hitch-hiked his way across Europe until he got to England.

After a half year in England, Mike went back to South Africa but "somehow I'd gotten sort of restless. I thought it over," he went on, "and then packed my bags and came back here."

A graduate of the King David School in Johannesburg, and a one time member of B'nei Zion and Habonim, Mike didn't find getting adjusted to life in Israel too difficult. Friends suggested he try out Kibbuz Metzuba in the western Galilee, "where just about everyone knew some English." In the beginning, of course, it was a big change from Johannesburg and there were a lot of things he missed, including "Lucky Strike" cigarettes. "But I'd been in a lot of places before, and I'd already learned to adjust to a foreign environment," he added.

Cultural Work

His new home, Kibbutz Metzuba, lies about two kilometers from the Lebanese border and about four from the Mediterranean coast at Rosh Hanikra. Mike is one of the 200 members of the kibbutz and was usually out in the fields in his job herding cattle before he got drafted. A first-rate photographer, Mike also sits on the kibbutz's cultural committee for whom he handles all films shown to members in the main dining hall, and is a member of the kibbuz's youth council which handles problems of the settlement's younger residents.

Mike enjoys life at Mezuba, far as it is from Israel's big cities. He and his new Sabra wife Dina, a student in literature at Haifa University, have been provided with a home by the kibbuz and his German shepherd "Chaka" makes up the third member of the family. The Yom Kippur War, though, shocked him into realizing just how vulnerable they all were.

"The kibbutz was shelled several times," he recounted, "and there were constant clashes with terrorists. It wasn't so much the fighting that affected me, I think, as it was standing guard duty eight hours a night, and sleeping with the children in the shelters. I was just about the only man my age left on the kibbutz and we all worked al least fourteen hours a day to keep things going. As I said before," he went on, "I've always been a pacifist, but you just can't sit back and watch while others go out and get killed."

Final Stage

The last six months in the army have left Mike leaner and more muscled than ever before. "It's sort of the final stage in turning into an Israeli," he explains. "After that, you can gripe and tell anyone off as much as you like and he can't give that look of 'who are you to complain?' " And Mike isn't one to hesitate giving his opinion about what he doesn't like, including high taxes, the bureaucracy, the exorbitant cost of living in Israel today and industries mismanaged by trade unions.

"But it's all secondary," he hastened to assure me, "and compared to the personal freedom and what is probably the world's purest democratic system, you can't find another place like Israel."

And Mike wouldn't exchange Israel against any other place. "I don't think anything could ever replace the feeling that a Jew is free to be himself there," he concluded, "with all his idiosyncrasies he is free to become a really 100 percent human being with his own country and his own nationality."

ADVICE TO OLIM CIRCA 1790

"I think it is fitting to answer those who address inquiries to me because they wish to live in the Holy Land. For this it is necessary to know, and to give information, as to what this land is really like.

Concerning the words, "Lord, Thou has been favourable unto Thy Land," (Psalm 85:1), our teachers have said: God changes it again and again, and regards it, and rests His eyes upon it, until it makes its deeds pleasing to Him (Midrash Tehillim).

Many, many changes and events, experiences, and fates befall every single man who comes to this land, until he adjusts to it, has joy in its stones, and its dust, until the ruins in the Land of Israel are dearer to him than a palace abroad, and dry bread in that place dearer than all delicacies elsewhere. But this does not happen in one day nor in two, not in a month, and not in a year. Many a year passes before the days of his initiation into the true life. But then he lives in his native land, and always before God, as it is written, "But of Zion it shall be said: "This man and that was born to her." (Psalm 87:5), which means that everyone who desires to go to the sanctuary requires a new conception and infancy, a new childhood, youth, etc., until he beholds the land face to face, until his soul is bound up with that of the land.

And that is how it is. He who comes and brings with him his knowledge, each what he has attained according to his degree, does not adjust in the beginning. His mind is bewildered, he is cast hither and yon without finding repose or security, he climbs up to very heaven and sinks into abysses, like a ship that is tossed about on the seas, and he troubles others with his concerns and actions. And of his mode of life in regard to the Torah and the commandments, this holds: What was, is no more — until God shows him the face of the land, and then he will arrive at rest and peace.

But this is something that cannot be definitely gauged: the length of time, how, how much, and when — in each length of time, how, how much, and when — in each individual, all these matters depend on his affairs and actions and the root of his soul. Therefore let everyone who, with all his being, wishes to enter the Holy Land, consider all these things, and examine himself as to whether he has the strength to surmount everything, lest he lose even what he had up to this time — like the ant (Talmud Sanhedrin 106) that demanded horns, so they clipped off the ears he had.

This sounds familiar, timely? Rabbi Abraham of Kaliska was an 18th-century disciple of the Gaon of Vilno

In 1777 he settled in Eretz Yisrael, where he became the leader of the Hassidic community in Tiberias in 1788,

The quotation is the translation of a section of a long report he sent from Tiberias to the Hassidim in Europe

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REHOVOT – MOSHAV FARM
For Sale. Includes house of 1,080 sq. ft., 5 rooms, balconies, yard with pine trees and grass. Farm includes communal and private citrus grove, grapefruit, 2 1/2 acre yard for chicken coop and 3,000 chickens. Total Investment: IL 450,000. Estimated annual income: IL 30,000. Moshav est. 1960.

SHARON – CITRUS GROVE
For Sale. Total Investment: IL 300,000. Annual turnover: IL 80,000. Annual income: IL 19,000. An opportunity to buy 9 1/2 acres of citrus grove, planted on land belonging to the government and leased for 49 years - a lease which is renewable. Grove, in the Sharon, main citrus growing area in Israel, 12 miles southeast of Netanya, was planted in 1960.

INDUSTRY

TEL AVIV – PAPER & CARDBOARD WORKSHOP
For Sale. Total Investment: IL 250,000. Estimated annual income IL 50,000. Annual turnover IL 300,000. Plant established in 1933. Produces cardboard boxes for shoes, chocolates etc. Has 5 employees and present annual rent of IL 36,000.

RAMAT GAN – WOMEN'S WEAR
For Sale. Total Investment: IL 30,000. Estimated annual income IL 36,000. 1973 turnover IL 100,000. Investor should have prior experience. Has 3 employees and present annual rent of IL 18,000.

TSFAT – GARAGE
Thirty-three percent active partner for experienced mechanic. Total Investment: IL 350,000. Estimated annual income: IL 60,000. Annual turnover IL 360,000. Garage does repairs for cars and trucks, also sales rep for Peugeot Co. Will be doing inspection for Transportation Ministry. Has 8 employees and token rent.

TEL AVIV – CLOTHING
For Sale. Total Investment: IL 180,000. Estimated annual income: IL 36,000. Annual turnover: IL 300,000. Est. in 1946. Specializes in children's knitwear. Subcontractor as well as sales through shops. Has 3 employees and annual rent of IL 10,800.

HAIFA – JEWELLERY
Partnership open – one-third, one-half or total sale. Total Investment: IL 1,360,000. Estimated annual income (46 1/2%) IL 180,000. Annual turnover IL 2,000,000. Needs experienced jeweller. Mfg. gold jewellery. Sold in Israeli shops, at factory, in Europe, U.S., and South Africa. Has 25 employees.

TEL AVIV – LINENS, DRAPES AND BLANKETS
For Sale. Total Investment: IL 1,100,000. Annual turnover: IL 5,000,000. Estimated annual income: IL 600,000. Est. 1940, factory for sale due to owner's plans for retirement, although owner will stay on to help run 2,600 sq. ft. factory. Investor should have prior experience. Plant has 5 employees and annual rent of IL 10,000.

HAIFA – PLASTICS
Partner for 40% of factory wanted. Total Investment: IL 130,000. Annual income: IL 24,000. Annual turnover (first 6 months only): IL 120,000. Annual rent IL 9,600. Active partner wanted - company has an option to get a 3,000 sq. ft. industrial building to start new production lines. Presently occupying 1,300 sq. ft. with 5 employees.

NAZARETH – HEAVY METAL PRODUCTS
Active partner for 45% of company wanted. Total Investment: IL 430,000. Annual turnover: IL 1,000,000. Annual income: IL 120,000. Present annual rent for 6,000 sq. ft. bldg IL 30,000. Company est. in 1966, interested in expansion, produces iron doors, windows and other heavy metal products for Housing Ministry and Ministry of Defence throughout Israel. Plans include plant expansion. Presently has 18 employees.

SERVICES

TEL AVIV – SPORT
Fifty percent partnership. Total Investment: IL 60,000. Estimated annual income: IL 60,000. 1974/75 turnover: IL 274,000. Business builds and services swimming pools. New partner a civil engineer preferably. Present one is a contractor.

HAIFA – ADVERTISING
Thirty-three percent partnership, for person experienced in advertising and Public Relations. Total Investment: IL 50,000. Estimated annual income: IL 50,000. Annual turnover: IL 1,250,000. Est. 1959. Has 5 employees and annual rent of IL 5,400.

HAIFA – PHARMACY
For Sale. Present owner is willing to work one year for salary. Total Investment: IL 270,000. Estimated annual income is 25% of turnover. Investor should be licensed pharmacist. Sells drugs and cosmetics. Has 2 employees and pays annual rent of IL 5,172.

JERUSALEM – PHARMACY
For Sale to licenced Pharmacist. Total Investment: IL 450,000. Annual turnover: IL 300,000. Annual income: IL 70,000. This privately owned shop (600 sq. ft.) which serves a nearby hospital and UN servicemen, currently employs 2 people.

TEL AVIV – HAIRDRESSING SALON
Total Investment: IL 200,000. Annual turnover: IL 120,000. Annual income: IL 40,000. Annual rent IL 3,600. Lady's hairdressing salon (800 sq. ft.) with hair dryers and 4 wash-basins, and employs 4. An opportunity for an experienced lady's hairdresser. Shop is located in Kfar-Shmariahu, a suburb of Tel Aviv.

TRADE

ASHKELON – WHOLESALE LIQUORS & CIGARETTES
For Sale. Total Investment: IL 1,200,000. Estimated annual income: IL 300,000. Annual turnover: IL 7,000,000. Est. 1953. Sole dist. for Southern Israel of several Israeli Mfgs., also sells beer and cigarettes. Has 7 employees and annual rent of IL 1,500.

TEL AVIV – GARDENING
Partner to expand business. Total Investment: IL 200,000. Estimated annual income: IL 50,000. Annual turnover: IL 800,000. Est. 1961. Retail store handles materials and equipment. Has 3 employees and token rent.

CENTRAL ISRAEL – HOUSEHOLD SUPPLIES
Chain franchise. Total Investment: IL 60,000. Estimated annual income: IL 20,000. Annual turnover: est. IL 200,000. Owners will supply equipment and merchandise, help with initial stages and do adv. Has 1 employee and annual rent of IL 10,000.

NAHARIA – BOOKS & STATIONERY SHOP
For Sale. Total Investment: IL 300,000. Estimated annual income: IL 75,000. Annual turnover: IL 400,000. Est. 1946. Has 3 employees and annual rent of IL 3,300.

RAMAT GAN – BUTCHER SHOP
For Sale. Experienced butcher. Total Investment: IL 10,000. Estimated annual income: IL 18,000. Est. 1957. Has refrigerating room and equipment.

GEDERA – DEPARTMENT STORE
For Sale. Present owner will help you get started. Total Investment: IL 420,000. Estimated annual income: IL 75,000. Annual turnover: IL 300,000. Sells stationery, toys, gifts, records. Serves as agency for office-furniture factory. Has 1 employee and annual rent of IL 6,000.

TEL AVIV – ELECTRICAL APPLIANCES
For Sale. Total Investment: IL 400,000. Estimated annual income: IL 50,000. Annual turnover: IL 500,000. Has 1 employee and annual rent of IL 21,000.

HAIFA – FURNITURE
For Sale or Partnership. Total Investment: IL 1,200,000. Estimated annual income: IL 300,000. Annual turnover: IL 2,500,000. Est. 1961. Furniture includes kitchens. Has 12 employees and annual rent of IL 20,400.

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Organizations and People

Allowing press coverage finds little CJC support

By JANICE ARNOLD

MONTREAL — Canadian Jewish Congress National President Sydney Harris has emerged as the apparent sole supporter within the organization's national executive of admission of the press to Congress meetings.

In recent discussion of the issue, Congress officers "categorically" and "almost unanimously" (with the exception of Harris) rejected "invitation" of reporters to meetings held by Congress administration.

Fear that the presence of the press would inhibit or distort dialogue is the chief reason behind the majority's decision to continue to hold conferences in camera and not suspicion of the press' sense of responsibility in reporting.

"You can't express true feelings or speak in the same way," said a Montreal CJC executive who wishes to remain unnamed. "Congress meetings would become a sham.

"People would be afraid to speak out or others would make half hour speeches ... it's not a question of the press exaggerating."

Saul Hayes, retired executive vice-president of Congress, said in a telephone interview that no freedom of speech could exist with newspaper coverage of meetings.

Hayes said his position had "nothing to do with the responsibility of the reporters or editors" but certain material had to be kept confidential within Congress and was "not for the world."

"Too many things can be spoiled by premature reportage."

Harris has refuted the argument that press coverage of Congress meetings would have an inhibiting effect upon proceedings but "respects the other officers' opinion."

"Community business should be made public ... and I am prepared to be interviewed following any meeting to discuss the agenda," said Harris. "If anyone (at Congress) wants to reopen the issue I'd certainly entertain such a motion."

One of Harris' few allies, Milton Harris president of Congress Central Region, agreed that meetings should be open to "responsible Jewish press".

He said the only way Congress can be a factor in the total community is if everyone understands what is going on ... people have a right to know.

The debate now remains in limbo, Congress having moved on to other issues but Sydney Harris added that in the "not too distant future," he would again bring forward the question of admittance of the media to Congress.

Service expanded in Israel by NCJW

By LEAH FEINMAN

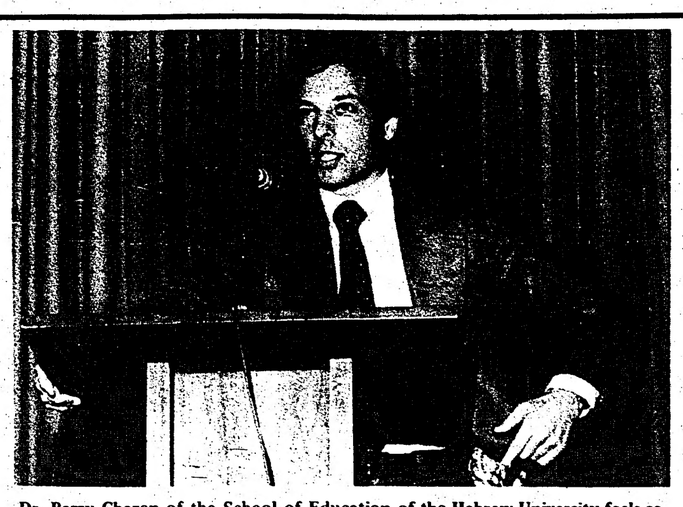
TORONTO — In an effort to expand its services in Israel, National Council of Jewish Women of Canada has undertaken a commitment to provide financial assistance to The Israel Family Counselling Association in Tel Aviv.

In existence for 20 years, the agency has operated in borrowed office space. As a result of National Council's financial contribution, the centre has moved into its own premises on 12 Rehov Ruth, off Dizengoff Square. The current staff is comprised of volunteer social workers and part-time employees. Students of the Tel Aviv University School of Social Work participate at the centre as part of their field training experience.

It averages between 200 and 250 visits a month, providing service to 50 or 60 clients who come with marital or family problems. Referrals are made by health and social committees of kibbutzim and by Rabbinic and secular courts. No client is required to pay, although most are asked to contribute something.

Sarah Schneider, chairman of Project Israel, Toronto Section, stated, "The Yom Kippur War brought about a host of new problems. Bereaved families needed help in adjusting to their losses. Families with fathers at the front required assistance in coping with this new situation. Mothers also needed help with the strain of raising the children alone, working to supplement their reduced incomes while trying to maintain a cheerful environment in their homes.

Requests have come from Haifa and Jerusalem to see and study the operation so as to be able to offer a similar service in those cities. But the great problem, of course, is the spiralling financial costs."



Dr. Barry Chazan of the School of Education of the Hebrew University feels so strongly about the crisis which he sees in Jewish education in the Diaspora that he is willing to recommend coercion "if free choice fails." (Graphic Arts photo)

'Law' should compel us to take Jewish education

By PATRICIA RUCKER

TORONTO — A "law" which would make Jewish education compulsory should be passed by Jewish communities around the world in order to ensure our survival. And if Jewish education should be compulsory, then it must be good.

Dr. Barry Chazan of the School of Education of the Hebrew University of Jerusalem feels so strongly about the crisis which he sees in Jewish education in the Diaspora that he is willing to recommend coercion "if free choice fails." He made his recommendations to an audience which included teachers in Jewish schools in Toronto as well as members of the Toronto chapter of Canadian Friends of the Hebrew University which sponsored his recent lecture at Holy Blossom Temple.

Dr. Chazan, whose research focusses on the teaching of Israel in the Diaspora, supported his deep concern for the state of Jewish education outside Israel with some distressing statistics.

Of a 1968 world population of approximately 1.7 million Jewish children aged 5 to 18, only 43.5 percent overall received any Jewish education, according to Dr. Chazan. In the United States the figure was only 34 percent.

He is equally worried about the quality of education that those who are in school are receiving. "If we're going to force children to go to school, we have the responsibility to give them a good education once they get there."

Presently a visiting professor at Brandeis University, Dr. Chazan began his career in Jewish education in the United States before going on aliyah in 1968.

"The status of the Jewish teacher is lamentable," he stated bluntly. Moreover, the community has not supported Jewish education to as great a degree as it could.

"There are community sanctions against lack of support of Zionism. In some synagogues there are sanctions against bingos," he pointed out. "But there are no official or unofficial sanctions against a lack of support of Jewish education."

In order to improve the status of Jewish education in the Diaspora, Dr. Chazan proposed a salary scale for teachers equal to that of rabbis and college professors, with free time for research and study. Curriculum and teaching methods must be improved through experimentation and a creative exchange with Israel.

He was confident that a cadre of 100 young educators could be recruited to lead Jewish schools in North America by 1980 if only Jewish education were presented as "a way to change the world."

Frankly admitting that "serious problems cost a lot of money," Dr. Chazan insisted that they must be solved. In a paraphrase of Pirke Avoth, he told his audience, "The work is great. The time is short. Children sit impatiently in their classrooms, and the Master waits. We must not fail either our young or our Master."

Two Toronto teens produce youth show

voice of youth

By JEFFREY LIPSITZ

In this age of rapid technological advancement, the Jewish community cannot afford to fall behind.

Two young Toronto Jews have the right idea — a television show for Jewish youth.

Harold Geller, 15, and Marty Bernholtz, 16, are now in the pre-production stages of **Gevura — The Jewish Youth Show.**

Taping of the half-hour shows will begin in late February, and soon after, the show will be aired regularly on Rogers, Keeble, York and Willowdowns cable companies; each cable company is expected to air the show on a different weekday.

Canadian Jewish Congress Central Region's Department of Youth Services, under the direction of Steve Taylor, is sponsoring the show, the technical staff of which is made up entirely of youths.

According to Geller and Bernholtz, the programs will run on a flexible five-week cycle.

One program will deal with United Synagogue Youth (USY), and the next with the National Conference of Synagogue Youth (NCSY). The third week of the continuous cycle will feature the Lubavitch Youth Organization, followed a week later by what they call a "grab bag" show, which will include discussions with youth and youth leaders on Israel, Canadian and World Jewry, Jewish Youth and current political issues. The grab bag will also be the time for other youth and student groups to be represented, such as Jewish Student Federation, B'nai B'rith Youth Organization, Student Mobilization for Israel, and the Student Council for Oppressed Jews. The last of the five-show cycles will feature a debate and general discussion.

Geller and Bernholtz have had previous television experience, including the Toronto Jewish Youth Show, a four-month experimental program on Rogers cable, which started in September of 1974.

That show went off the air in December, and since then the two have been working to make improvements and introduce innovations, to be integrated into the new Gevura show. They feel the show is necessary so all Jewish youth will be aware and informed of groups and particular activities in which they may be interested in participating."

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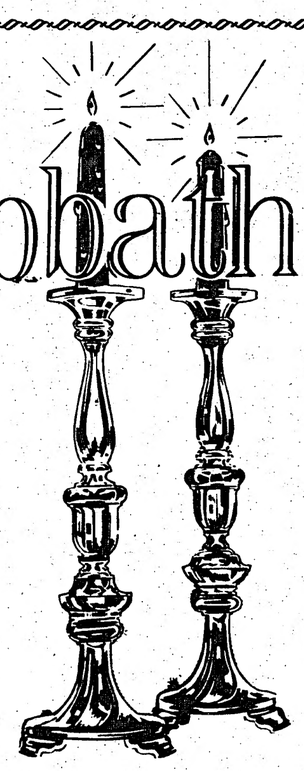
בס"ד

Sabbath



Many women have done valiantly but you have excelled them all.'

PROVERBS 31.29

THE LUBAVITCHER REBBE, RABBI M.M. SCHNEERSON, SHLITA, HAS CALLED UPON ALL JEWISH WOMEN AND GIRLS TO INCREASE AND STRENGTHEN THE OBSERVANCE OF CANDLE LIGHTING ON EREV SHABBOS AND EREV YOM TOV, THE REBBE SHLITA URGED THAT EVEN YOUNG GIRLS JUST OLD ENOUGH TO UNDERSTAND AND RECITE THE TRADITIONAL BLESSING FOR KINDLING THE CANDLES, SHOULD BE GIVEN THEIR OWN CANDLEABRA AND BE TAUGHT TO OBSERVE THE LIGHTING IN THE PROPER TIME BEFORE THE SHABBOS AND HOLIDAYS.

"THE KINDLING OF THESE CANDLES, USHERING THE SABBATHS AND FESTIVALS INTO THE JEWISH HOME WITH THE 'LIGHT OF MITZVAH', CAN BE ESPECIALLY INSTRUMENTAL IN BRINGING MORE 'SPIRITUAL LIGHT' INTO THE HOME, IN THIS WAY THE JEWISH FAMILY LIFE WILL BE ILLUMINATED WITH THE SPIRIT OF YIDDISHKEIT WHICH WILL SERVE TO COMBAT THE EFFECTS OF THE 'SPIRITUAL DARKNESS' OF THE ENVIRONMENT," SAID THE REBBE.

AT ANOTHER OCCASION THE REBBE SHLITA QUOTED THE ZOHAR (BREISHIS 48:2) WHICH STATES THAT THE WOMEN SHOULD CAREFULLY OBSERVE THE CANDLE LIGHTING WITH GLADNESS OF HEART, FOR IT ENDOWS HER WITH G–D FEARING CHILDREN, WHO WILL ILLUMINATE THE WORLD WITH TORAH, WHILE IT BRINGS PEACE ON EARTH, AND LONG LIFE TO THE MEMBERS OF THE FAMILY.

WE STRONGLY URGE YOU, THEREFORE, TO ENCOURAGE ALL WOMEN AND GIRLS TO PRACTICE THIS IMPORTANT PRECEPT. CHECK YOUR CALENDAR WEEKLY FOR CANDLELIGHTING TIME. IF, FOR WHATEVER REASON, ONE DOES NOT LIGHT THE CANDLES ON TIME, WHICH IS APPROXIMATELY 18 MINUTES BEFORE SUNSET, THEY SHOULD NOT LIGHT THEM AFTER SUNSET. TO LIGHT THE CANDLES AFTER SUNSET WOULD CONSTITUTE AN APPALLING DESECRATION OF THE SABBATH. IT IS CUSTOMARY FOR UNMARRIED DAUGHTERS TO BEGIN PRACTISING THIS MITZVAH BY LIGHTING ONLY ONE CANDLE, WHILE MARRIED WOMEN LIGHT AT LEAST TWO. BY AWAKENING AN INTEREST IN THIS MITZVAH AMONG NEIGHBORS, FRIENDS, AND ACQUAINTANCES WE WILL CERTAINLY LIGHT UP THE WORLD AND MERIT THE COMING OF THE MESSIAH SPEEDILY IN OUR DAYS.

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ALL JEWS ARE RESPONSIBLE FOR ONE ANOTHER, THE REBBE STRESSED, AND THEIR LIVES AND DESTINIES ARE INTERTWINED WHEREVER THEY ARE. A MITZVAH PERFORMED BY AN INDIVIDUAL BENEFITS THE ENTIRE JEWISH PEOPLE. JEWS SHOULD BOLSTER THEIR "SPIRITUAL DEFENSES" BY STRENGTHENING THEIR OBSERVANCE OF THE FOLLOWING MITZVOT:

Rabbi Menachem M. Schneerson
The Lubavitcher Rebbe, שליט"א

TORAH STUDY

Every Jew, regardless of educational background, should set aside daily a time for Torah study even if only for a few minutes. During this period, one should immerse oneself completely in Torah, leaving aside all other matters. That Torah study protects is stated in the Talmud (Sota, 21a), which tells us, "Torah shields and saves."

TEFILLIN

Every Jewish male 13 years or older should put on Tefillin (Phylacteries) each weekday. Our Rabbis explain (Berachot 6a) that the verse "And the nations of the world shall see the name of G-d is called upon you and they will be in awe of you" refers to Tefillin—meaning that the observance of Tefillin instills awe and fear in those with harmful intentions.

MEZUZAH

Every Jewish home should have Mezuzot affixed to the doorposts of all its rooms. The Mezuzot should be periodically checked by a reliable scribe to make sure they are not defective. The devine name "SHADAI," on the outside of each Mezuzah, is an acrostic of three Hebrew words that mean "Guardian of the doorways of Israel." Further reference to its protective quality is offered by the Zohar (Book 3:263b), which says the verse "The L-rd will guard your going out and coming in now and forever" (Psalms, 121:8) refers to Mezuzah.

CHARITY

Every Jew should give charity (Tzedakah) and every Jewish home should have a charity box. It should be put in a conspicuous place readily accessible for the performance of the Mitzvah. Our Rabbis tell us (Midrash Tanchuma, Mishpatim 15) that since charity helps sustain the lives of the poor and needy, G-d rewards the charity giver and his family, protecting them in times of need.

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'Canada's record in Middle East gutless'

By WANDA WINTROBE

TORONTO —

Canada's record has been singularly gutless in the Middle East, says former federal Liberal cabinet minister Judy LaMarsh.

Now a visiting professor of law at Osgoode Hall, she told a capacity audience at the Faculty of Education auditorium last week that Canada's role in the UN peace keeping force is "only token involvement." Speaking under the auspices of Canadian Professors for Peace in the Middle East, University of Toronto and York University chapters, Miss LaMarsh stressed the need for arousing pro-Israel interest and the conscience of the federal government of this country. She recently visited Israel as a guest of Hadassah-WIZO members.

She declared: "The world sat by and let 6,000,000 die! And then, we were sick to our stomachs! We can't do it again! Not to them or to ourselves! We have to act as a nation. Say where we stand — and then put our money where our mouth is!

"Nations are concerned with their self-image. There are Jews everywhere. Jews are an integral part of this country and they have a responsibility to tell non-Jews what Israel means to them as well as what it means to the world. We have a responsibility, whether we are Jew or non-Jew, to understand and to stand for freedom."

She said she was truly impressed by Israel's economic and agricultural accomplishments. While there, she spoke to a cross-section of its people and visited hospitals, bomb sites and military lines. She interviewed Golda Meir — "one of the people I admire most in the world," toured all the historical places of importance and watched Israelis and Arabs co-existing peacefully.

The November day she arrived in Israel, Miss LaMarsh witnessed country-wide shock and fear because Yasser Arafat had just been applauded by the United Nations. Three prominant Americans were also visitors during her stay: Edward Kennedy, Huburt Humphrey and Senator Jackson.

"The tension relaxed when Ted Kennedy announced that the Democrats would not let Israel down. This was the first sign of world support after two days of complete silence. Israel can only stand alone for 21 days."

Miss LaMarsh told her audience it was the Jews who brought culture to the fore in countries throughout the world. "When I was secretary of state, I encountered, from everywhere, people who had worked for years to keep opera, music, theatre, writing and poetry going at a time when there was no attention from government and damn little support from non-Jews.

"To think that UNESCO had shut them out was the second blow that fell upon the Jews while I was there, in Israel. It is incredible! It has made many of us, who believe in the future of Israel, feel that the United Nations is no longer worth supporting. We must be strong and recognize it is in our vital interest to see that country keep doing business.

If non-Jews are to help, she said, they should talk to more and more people. And they must talk to political leaders because no nation will act, except out of self-interest. And if thousands and thousands and millions of our people will make their wishes known, then the government will, of course, act on the will of the people. It cannot act while there is indifference and while there is lack of interest and understanding. And not many people understand what it would mean if Israel were swept into the sea!"

Law Professor Judy LaMarsh, former federal Liberal cabinet minister, chats with Professor Norman May after she addressed a capacity audience last week in a Bloor Street auditorium. Her address was under the auspices of Canadian Professors for Peace in the Middle East, U of T and York branches. (David Groskind photo)

Convention plans well underway as Zionist event one month away

By LEWIS LEVENDEL
Associate Editor

TORONTO —

Max Goody is working day and night as the February date of the Zionist Organization of Canada's 41st national convention in Israel approaches. But then, that's nothing new for the 57-year-old convention chairman.

Max Goody

Long known as one of the most dependable and articulate of Jewish community leaders, the ZOC deputy president, as a youth in Winnipeg ("a hotbed of Zionism"), spent many hours working for the movement as a member of Young Judea, well before the founding of the state of Israel.

The ZOC's biennial convention will take place Feb. 26 and 27 at the Jerusalem Hilton. About 300 Canadians are expected to fly to Israel Feb. 24 on a 10-day package tour. (The ZOC is still taking reservations).

Goody was in Israel last year for 10 days helping to complete convention details. A high-powered list headed by Israel's top three political figures — Premier Rabin, Foreign Minister Allon and Defence Minister Peres — will address the Canadians.

In an interview last week with **The Canadian Jewish News**, Goody spoke at length of Zionism today.

"Zionism boils down to fundamentally the following — the question of the promotion of aliyah, the image of Israel in the Diaspora and the on-going relationship between Israel and the Diaspora and how to avoid the emergence of two separate communities," he said.

There will be sessions on these topics plus one on youth and camps, he said. From these will come resolutions to guide the organization for the future.

Not only active in the ZOC, Goody is chairman of Congress Central Region's Holocaust Committee and is involved in B'nai Israel Beth David (He is a founding member). In 1973, he was chairman of the Jerusalem Pavilion in Metro Caravan.

The ZOC's major project in Israel is constructing a number of buildings in the Jerusalem Forest. Young Judea, the largest Zionist youth movement in Canada, is sponsored by the ZOC, which also operates camps in Canada, and a leadership camp in Israel.

Asked why there seemed to be few people in their 20's, 30's or 40's in his organization, he said since the needs of Israel are largely fund-raising and public relations, the vast majority of people identify with these functions and get involved in organizations active in these areas.

He admitted worry about involving post — Young Judea members in his body's work, but said this is a problem all organizations are having. "The ZOC needs strengthening, but most organizations are suffering from a malaise," he noted.

"Leadership problems are faced by all organizations. But Jewish people are more aware ... that their personal future is tied up with a strong and secure state of Israel. That makes Jewish people Zionists today."

Asked to comment on the Canadian Zionist Federation organization, he said it had added no new dimension to Jewish life, but it has done away with party strife.

Goody declared he will not take on the ZOC national presidency because "I want to be able to freelance."

Head of a retail credit operation, he came to Toronto as a 19-year old and was very active in Ajalon Lodge, ZOC. He was national president of Zionist Men's Association of Canada and the ZOC, Central Region.

Notice:
Re: 1974 Annual Meeting

1. The public is cordially invited to the 1975 Annual Meeting of the Jewish National Fund of Canada which will take place in Montreal on Sunday, April 6, 1975.
2. All members of the Jewish National Fund of Canada (Keren Kayemeth Le'Israel) Inc. are invited to submit nominations for officers and directors. Such nominations should be addressed to:

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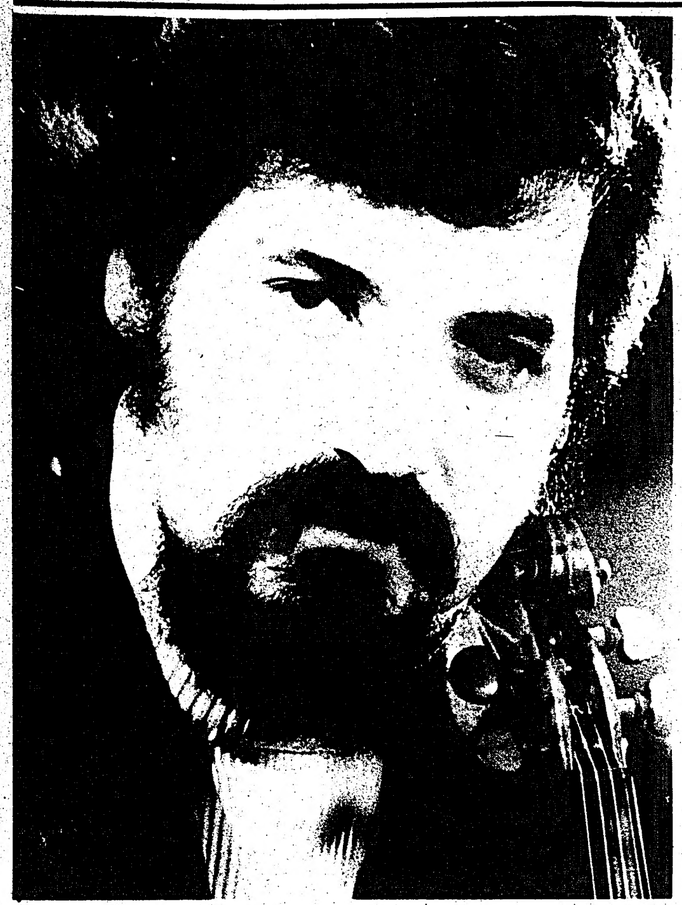

Pinhas Zukerman, 26-year-old Israeli, receives kudos for his violin virtuosity from critic Rick Kardonne, but his conducting work comes in for some criticism.

Orchestra can't match Zukerman

music

By RICK KARDONNE

As a violinist, Pinchas Zukerman may be unsurpassed. This 26-year-old Israeli-born virtuoso is one of today's greats because of his total sense of decisive command over his instrument, resulting in a flowing sensitivity firmly rooted in his flawless technique. Unfortunately, the audience for his Jan. 15 Massey Hall concert (with the Toronto Symphony) only got to hear a brief sample of this skill during a few movements of Mozart's **Haffner Symphony** which constituted the second half of the program.

Zukerman particularly shone in his easy, yet sparkling interpretation of the Rondo, where he made the difficult fast passages sound so effortlessly charming, yet so decisively crisp. He perfectly conveyed the mood intended by Mozart: that of celebration for a wedding. These brief performance sequences were the only bright glimmer of an otherwise uninspired evening.

Part of the reason for the general mundane atmosphere of the rest of the concert is due to the fact that Zukerman as conductor (which he was the rest of the time) lacks this same quality of decisive instant command which makes him such a first-rate violinist. He still is feeling his way around with the baton.

But in all fairness to Zukerman, perhaps only an iron disciplinarian such as Herbert von Karajan would have been able to have done any better, considering the sorrily-confused artistic condition which the Toronto Symphony is in these days. Lacking a permanent musical director (Andrew Davis won't assume his full-time duties until next fall), the TSO flounders in changing seas like a ship without a rudder, lacking the cumulative, cohesive discipline and singular purpose vital for any major ensemble, let alone for the orchestra of a leading city.

The **Haffner** is a familiar enough work and the TSO has undoubtedly performed it enough, for it to give Mozart's standard at least some superficial air of confidence. However, only the initial and final movements (which convey the easier-to-interpret moods of triumphant celebration) had any degree of life. The supposedly delicate yet majestically graceful minutes sounded mechanically heavy; hence, boredom.

But the **Haffner Symphony** sounded credible compared to the TSO's rendition of the first half of the concert, consisting of two works that this orchestra has never previously performed. Especially weak was its version of Hindemith's **Concerto for Trumpet and Bassoon with Strings.** In order for this complex yet successful eclecticism of deliberately disjointed harmonies and orchestrative patterns (loosely but effectively tied to the unusual but starkly soothing textural counterpoint of its two solo instruments) to succeed, the conductor must have a bold preconception of the overall design and then interpret it accordingly.

Zukerman's timid approach and his hesitancy to utilize the pieces great potential for dynamic contrast as well as his failure to correct the over-dominance of trumpeter Joseph Umbrico over bassoonist Nicholas Kilburn, resulted in the concerto sounding fragmented and mechanical with neither dynamic variation nor an over-all sense of thematic unity.

I strongly got the feeling that Zukerman was desperately trying to pump some life into a lacklustre, woodenly unresponsive TSO string section during its plodding interpretation of Verdi's **String Quartet in E Minor;** a rendition which, especially during the first two movements, totally lacked any degree of crispness, clarity or even basic co-ordination, let alone any sense of feeling. Only during the final Scherzo-Fuga did Zukerman's valiant efforts bear any semblance of fruit whatsoever.

Huxley was a tireless writer

books

By BERNARD BASKIN

On his 65th birthday, with more than 40 books of all kinds to his credit, Aldous Huxley decried his meager output: "How little to show. One ought to have done better." This kind of self-deprecation was typical of the man. He wrote until the day he died and his entire life was a quest for ever-greater intellectual and emotional growth and understanding.

Aldous was related to a group of famous Victorians that included Thomas A. Huxley, Matthew Arnold and Mrs. Humphrey Ward. Even as a young man he was regarded as a polymath, equally fluent in such diverse fields as science, literature, philosophy, music and painting. It was widely rumored that the gangling esthete with the thick glasses had been through every word of the Encyclopedia Britannica and that he carried it with him for quick reference on his numerous trips.

His early novels were witty satires on the foibles and feckless hedonism of his contemporaries. **Antic Hay** and **Point Counter Point** are still enjoyable books from the 1920's.

Following the great depression, he turned his attention to a variety of social and political movements that sought to improve the human condition. His most influential work from this period **Brave New World** was a brilliant, landmark attack on scientific humanism. He persisted in his deeply-held pacifism even after Hitler was threatening to engulf western civilization.

He moved to California in 1937 and became convinced that the only salvation for mankind rested in some form of universal acceptance of an Ultimate Reality. In his quest for heightened awareness and mystical perception he discovered and made use of drugs, including LSD. He was an early enthusiast of yoga, acupuncture, ESP and kindred subjects.

While a student at Eton, Huxley began to suffer from an eye irritation that blinded him for two years and continued as a troublesome problem throughout his life. He was courageous in the face of this affliction, as he was when confronted with the tragic fire toward the end of his life that destroyed all of his possessions.

Sybille Bedford, a friend to the Huxley family for 30 years, has successfully described the basic concerns, limitations, and accomplishments of Aldous in this sensitive and informed biography. She is concerned not so much with his fiction as with his ideas and their widespread influence.

There is an honest approach to Huxley's confused and often inexplicable relationship with his two wives and with his numerous and colorful friends, including D.H. Lawrence and Gerald Heard.

Huxley emerges from this lengthy and absorbing work as a gifted and exceptional human being — often capable of gross selfishness and insensitivity — but with an underlying sense of values and true humanity.

Yiddish theatre thriving in Israel despite austerity

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT — While current austerity measures have caused a sharp decline in theatre attendance, threatening the very existence of some Hebrew-language companies, the local Yiddish theatre is doing quite well.

The Yiddishists, unlike their Hebrew counterparts, make no attempt to be up-to-date or relevant. Nostalgia is their stock in trade, and the secret of their success. This was evident last week in Rehovot at a standing-room-only performance of **Di Kleine Mentschalach**, a show in which three veterans of the Israeli stage — Eliahu Goldenberg, Shmulik Segal and Shmuel Rudenski — present several Sholem Aleichem stetches of life in the Jewish shtetls of pre-Holocaust Eastern Europe.

Complete rapport existed that night between actors and audience. The men and women in the theatre frequently called out familiar phrases, anticipated punch-lines and audibly savored Sholem Aleichem's pungent phrasing. Most profoundly moved were the old-timers, white-haired men and women who were clearly reliving their own childhood and youth, recalling the pleasures and forgetting the hardships of life in the poverty-stricken townlets of Poland and Russia. Almost equally nostalgic were middle-aged members of the audience, Sabras and immigrants, for whom the rich Yiddish idiom of Sholem Aleichem evoked memories not of the shtetl but of Yiddish-speaking parents and grandparents.

As is typical of many Jewish occasions, joy was tinged with sadness that evening. "I couldn't help remembering," one women told me, "that the communities, the 'Kasrilivkes' and the 'Yehupitzes' that Sholem Aleichem so lovingly depicted, the culture that produced such literary greats as Peretz, Mendele Moicher Shorm and, of course, Sholem Aleichem himself — all this has been destroyed." After a pause, she added: "I was also depressed by the thought that my own children will never fully understand the special feeling that I have for Yiddish culture."

The Yiddish theatre will be hard put to find an audience when her children's generation takes over, but in the meantime, there is an audience for many companies, including those producing Goldfarden-type musicals. These show, faithful replicas of the tear-jerkers with a happy ending written at the turn of the century, play to full houses for two to three months. The only recent flop occurred when a producer tried to adopt a new approach, hiring a Broadway-trained Israeli director and adding a line of chorus girls to his company.

"Now I realize," he admits ruefully, "that my audience wants to see more or less the same thing time and again. Avant-garde dramas and American musicals are not for them."

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THREE FACES OF COLUMNIST SALSBERG

Community leader and CJN columnist, the always colorful J.B. Salsberg, answers questions from the audience and makes his point during a debate before a small turnout at the Labor Zionist Centre. Subject was proposed CJC—UJWF merger. (David Groskind photo)

Will the Herzl Centre disappear?

By Stephanie Brussell
(Second of two parts)

MONTREAL —
Whether last spring's merger of the Herzl Health Center and the Jewish General Hospital will result in the quiet disappearance of Montreal's oldest Jewish health facility in the vast complexities of a huge metropolitan hospital, is cause for concern among several of the Herzl faithful.

It is a fait accompli, the merger is complete, but the potential submergence of such a humane institution deserves scrutiny.

Contenders for the position of marriage broker are many. Herzl had always served indigent Jews, providing them with health services they could otherwise not afford. Because of Medicare, the "medically indigend no longer exist.

"The real solid purpose of Herzl," explains Sheila Zittrer, president of Herzl's board of directors for the past three years, "was diluted with the coming of Medicare. It is now possible for everyone to go to a private doctor at a time that is convenient for them."

Before Medicare, Herzl had strict economic eligibility requirements. Indigent patients paid a nominal fee if they could afford it, nothing if they couldn't. Funding for the centre came from the government and the Jewish community.

After Medicare, many people began to go to private doctors, as well as to Herzl. Duplication of services in the medical network began to appear.

According to Zittrer, the desire to have a private doctor is understandable. It represents an elevation of status to many people.

When Quebec's Bill 65 became law it called for a complete restructuring of the province's health facilities. This was a more immediate catalyst to the merger.

Bill 65, a model of the kind of government-controlled health availability that utopians dream of, outlines various levels of facilities. Patients enter the system at the first level — the local community service centre.

Here, they are provided with the services of medical professionals, social workers, psychiatrists.

More than a medical centre, however, the LCSC provides community advisors, legal assistance, in short, everything to meet an individual's or family's needs. The medical focus is prevention, the approach is the Herzl "team" concept.

Patients who need more detailed medical assistance are sent further up the chain to community hospital centres or to the university hospital centre.

It would appear that Herzl was an ideal site for an LCSC in the Cote des Neiges area.

"We examined where we belonged in the future of health service in Quebec and at first decided to apply for LCSC status," said Ziffrer. "We were the prototype and we had most of its implicit characteristics."

As things developed, the Herzl board became less certain. Bill 65 is totally non-sectarian. Although Herzl had taken patients regardless of ethnic origin, the large percentage of patients were Jewish.

The plan was for the LCSC to be developed from the grassroots level, with community leaders assessing and developing the centre to meet specific local needs, added Zittrer. Herzl developed from its board down.

More important was the board's concern for Jewish interests. The Cote des Neiges area is made up of many ethnic and religious divisions. "We were afraid that if a Jewish-supported, Jewish-concerned institution joined with the others, the Jewish community might get the short end of the stick," Zittrer said.

Some disagreed and thought that it would be worthwhile to wait and see. Others felt it would be too calculated a risk, that the community might not be willing to accept a Jewish institution as its LCSC.

As of May 1974 when the marriage took place, the new entity became the Herzl Family Practice Centre of the Jewish General Hospital.

Hirsh Cohen, Assistant Director of the Jewish General, was instrumental in the administrative implementation of the move. The merged centre is located in the east wing of the hospital in what was formerly a nurse's residence. Those staff members who chose to move with the centre have been totally integrated into the new group, but Herzl retains its own board.

How are the newly weds doing? It is too early to tell.

On the plus side, programs are being expanded. The Herzl team approach to medicine appears to be continuing. Other programs seems to have drifted out of focus, but studies are being made to reinstitute or alter them. On the negative side, some of the essential humanity may be lost.

The new centre is in a transition stage and its final form will not be ascertained for quite some time.

What happened to the 18,000 people whose files have been transferred to the new centre? Some have climbed the social ladder and no longer need this type of service, others have their own doctors or have just disappeared into the urban complex.

World Jewish problems shul program theme

TORONTO —
Mobilization for Tomorrow is the theme of an all-day program to be presented by the Israel action committee of Shaarei Shomayim Synagogue on Sunday, Feb. 2. All sessions will be held in the synagogue, 470 Glencairn.

Merle Young, chairman in charge, says the aim of the program is to focus on problems facing Jews in Israel and all over the world. Sessions are open to the public, at no charge, and Mrs. Young extends an invitation to the community to attend.

A series of workshops will highlight the morning session, which will start with morning services and breakfast. Rabbi Henry Hoschander will officially open the program and Israel Consul-General Shmuel Ovnat will give a background report on the current situation in the Middle East.

Lou Ronson and Ben Kayfetz, vice-chairman and executive director respectively of Canadian Jewish Congress central region, will lead the workshop on the Jew and the Community ... Is history Repeating Itself. Max Goody, president of the Zionist Organization of Canada, and Phil Givens, president of the Canadian Zionist Federation, will lead the workshop on The Jew and the Government ... Power Politics.

Rabbi Immanuel Schochet, professor of philosophy at Humber College, and Julius Hayman, editor of the **Jewish Standard,** will discuss Israel and the Church. The workshop on Israel Internally will be under the leadership of Prof. Arthur Kruger, principal of Woodsworth College, and Miriam Ziev, Israel vice-consul.

A summation of the workshop discussions will wind up the morning session. This will be under the chairmanship of David E. Newman, vice-chairman of CJC central region.

In the afternoon there will be films and exhibits and a visiting guest speaker is scheduled to attend.

Breakfast and lunch will be served at a nominal fee, with proceeds for Israel. Baby sitting will be provided for children aged 2½ years and up.

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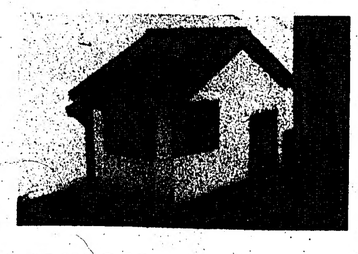
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Project proposals are considered which enhance and solidify cultural heritage and make it accessible to other Canadians. Thus seminars, workshops, plays, concerts, crafts, libraries, creative writing, research, youth activities and other similar projects are encouraged.
Officers of the Department of the Secretary of State are available across Canada to provide information on projects criteria, including necessary community support. They can also advise during the planning and execution of the project. The community groups and the officers are the human resources working together to achieve the objectives of the program. Should you have any comments regarding the philosophy, criteria or implementation of the Projects Program, please contact your local office or mail the attached coupon.

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Dowager city of Florida boasts colorful past which has been perfectly blended with present

By AL HACKETT

TAMPA —

Tampa is Florida's dowager city, old before the rest of the state was settled. Her age has brought with it an earthy sophistication and a graceful humor so she delights in spoofing her somewhat dubious background.

The name Tampa was known by the first Spanish explorers even before they set foot on Florida soil. It was originally spelled "Tanpa" and, on the maps of the time, applied to the bay.

Hernando de Escalante Fontaneda, shipwrecked off the coast as a boy of 13 in the early 1500s, lived with Indians for some 17 years before he suddenly reappeared in Spain. He portrayed Tanpa as a city of considerable size. But when the first white men sailed up Tanpa Bay to plunder, they found nothing worth plundering. A further search revealed nothing had ever been there.

But, eventually, all the Spanish explorers who counted, visited or stopped near the site of present-day Tampa. Among them were Narvaez, who landed in 1528, and members of the DeSoto expedition, who came ashore in 1539.

Then, strangely, for almost 300 years, only Indian legends and bloody pirate yarns kept the city's name alive.

Tampa lay forgotten by the gold-seeking Spanish who chose to settle St. Augustine and Pensacola. The British, too, ignored the area, choosing to develop the northern portion of the Florida territory.

This continued until 1823, when the newly arrived American government struggled along while Fort Brooke existed as an Indian trading post and source of supply for the Seminole Indian Wars.

The area slowly developed cattle production and schooners often left the well-sheltered bay with heavy loads of small Florida cattle headed for Cuba.

When the Indian wars ended, Fort Brooke was abandoned and the Tampa settlement dozed until its citizens turned their eyes south toward Havana.

During the war between the states, Tampa became a centre for cotton-running to Cuba, until Union forces blockaded Tampa Bay and seized the city.

Tampa's economy remained fairly stable in comparison with other Southern cities during the reconstruction period.

Until late in the last century, much of the Tampa area was swampland, known best to the alligators and pelicans who lived there. It might have remained so, had it not been for a series of fortunate accidents.

Tampa can truthfully say that railroads and cigars made her what she is today.

Neither Tampa nor Florida would be the same had it not been for two rival railroad tycoons who descended upon the state in the late 1880s. Both Henry B. Plant, Tampa's foster father, and Henry M. Flagler had pushed themselves up the hard but profitable way in a period when iron-willed men ruled their won steel-railed worlds.

Flagler took the east coast. Plant the west. During the post Civil War years, Plant bought up bargains in declining southern railroads, steamship lines and express companies.

Both men had their eyes fixed on the lucrative potential of the Central and South American markets. They needed terminal points on the coast. As Flagler moved down Florida, he built hotels to draw easterners to his locales. This was the start of Florida's hotel building period.

Whatever Flagler could do, Plant decided he could do better. He chose Tampa and its fine bay for his port. He pushed his lines to it, and the city almost burst with pride and excitement.

In building their hotel both Flagler and Plant yielded to Spanish influence. Flagler's crowning glory was the Ponce de Leon Hotel at St. Augustine. Plant went to Moorish Spain for his inspiration and presented Tampa with the Tampa Bay Hotel.

Plant's largesse had its effect. Tampa was on its way.

Two other developments, occuring a few years earlier, had profoundly affected Tampa. One was the discovery of Florida's rich phosphate deposits, destined to become the basis of one of the state's leading industries. The other was the movement of the cigar industry from Key West to Tampa.

With good reason, Tampa is often called "The Cigar City." The beginnings of revolution in Cuba just prior to the 1880s sent the industry to Key West. Then a series of fires and some labor troubles sent it farther north to Tampa.

Vincente Martinez Ybor led the move, purchasing the land to build homes for the workers and factories where the cigars were made. Thus a "little Cuba," known as Ybor City, came into being.

The Latins provided a new base for Tampa's growth and intensified the Old World traditions with their churches, clubs and shops. Today, their descendents still observe many of the old customs. Seasonal events, masked dances and holiday observances are held at the various Cuban clubs.

In Ybor City, antique brick sidewalks and malls are overhung by wrought iron balconies dotted with gaslights. Local bakeries produce long loaves of fragrant Cuban bread baked with palmetto fronds. And dining becomes a gourmet adventure in the area's internationally famed restaurants.

Modern-day Tampans, though, have no need to look back to their city's past, because the past and present are so perfectly blended.

Today's Tampa is old money and big industry, laced with colorful history.

Tampa always has time for recreation and fun — qualities reflected in the faces of these children participating in the Spanish Bean Soup Festival in the city's Latin Quarter, Ybor City, during the February Gasparilla pirate invasion. (Florida)

Israeli roads ever improving

By CHARLES LAZARUS

[JERUSALEM] —

In late September, a letter to the editor appeared in **The Jerusalem post** from a tourist, effusive in praise of the help received in repairing his car's ignition, and permitting him to continue his automotive tour of Israel.

The letter is particularly significant because the man was using a rented car, and the problem arose in Masada, near the Dead Sea in the desert, which can hardly be considered as the ideal place for anyone having trouble with their car.

Yet, the key was repaired and the rented car obviously served this North American tourist well — a tourist accustomed to getting the best kind of service and satisfaction, when using superhighways here.

The highway which brought this man to Masada where he could personally relate to one of the great episodes of heroism in Jewish History, can hardly be compared to a North American expressway; yet, there is an important point to be made:

It is that increasingly, visitors from Canada and the United States are discovering that their favorite mode of tourism to which they are accustomed at home — which is getting in the family or rented car — and following an easy-to-read-map to their destination, is almost as easy to do in Israel.

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If the first rains were not enough to convince Tel Avivians that winter arrived, seagulls provide final proof as they returned again to Jaffa coast.

Gifts by Dutch to their visitors add another touch of economy

MONTREAL —

The Dutch have added another touch of economy to a European winter vacation, to the tune of more than $80, mostly in free gifts, which the tourist offices of Amsterdam, Rotterdam and The Hague are offering Canadian travellers who fly directly into Holland from Canada before March 15.

The 36 invitations include a free night in a good hotel, a day's car rental, meals, sightseeing, drinks and museum tours.

Holland should occupy a special place in a Canadian's travel considerations in any season. In no other country in Europe exists the kind of warmth and hospitality towards Canadians that you find in Holland. This atmosphere — which many Canadian travellers have commented upon — dates back to Canada's role as liberator of Holland in 1945, and reflects the strong ties which the two countries have maintained since.

Relatively few Canadian travellers realize that Western Europe does not know the vast differences between summer and winter temperatures which we know in most of Canada. To the contrary: Summers, although pleasant, are relatively cool and moist while winters are mild, with only occasional frost. Generally, leaves drop only in November, while by the end of February the first crocusses are already in bloom.

So, as far as the weather is concerned, a fall or winter vacation in Europe is not at all a bad idea — depending, of course, on what you like to do during your vacations — and when you look at some other advantages of an "off-season" vacation in Western Europe, it really becomes quite an attractive proposition!

Culturally inclined vacationers often express disappointment at the lack of cultural activities in Europe during the summer months. And that's true: except for a limited number of local festivals, Europe's orchestras and other performing arts groups enjoy long periods without public performances from June to September. But then, early in the fall, Europe's rich cultural life unfolds itself as many multipetalled flowers in a large number of Europe's centres. This is when Europeans get to sample some of the world's finest artistic expressions, be it music, opera, ballet or theatre.

And so can the tourist — pleasantly, leisurely mixing with the locals, not bothered by the hordes of tourists who often crowd the European cities during the summer.

Equally so, nightlife is often at its best away from the summer months, assuming a special atmosphere inspired by early dusks and longer nights.

Then — important consideration — the costs of some major ingredients of a good vacation are considerably lower, and so are, of course, air fares between Canada and Europe.

CP Air and KLM maintain regular flights between Toronto, Montreal and Holland's main tourist attraction: Amsterdam.

Local trips to Israel up

TORONTO —

The number of Canadian tourists to Israel in 1974 rose by an unprecedented 11% against 1973. The total of Canadians was 24,500 during the year (21,277 in 1973). It should be noted that this number is higher than the one reached in 1972 (23,027) as well.

Looking at the worldwide picture, the number of tourists visiting Israel in 1974 was 624,700, a decrease of 6%. From the United States the decrease was 11%, to a total of 204,000 during the year. It is interesting to note the number of Arabs who came as tourists to the administered territories — but who are not included in the above totals — rose by 11% to 124,000.

Tourists coming to Israel arrived mainly by air (84%), while 9% came on cruise ships and 2% on board other vessels. During 1974, 98 international gatherings took place, drawing about 27,000 visitors. The average income per tourist did not change this year and the average tourist stay in the country also remained unchanged (12.6 days).

There are, today, in the whole country, 20,800 rooms in 290 hotels which are recommended for tourists. New hotels which opened this month include the Jerusalem-Hilton (420 rooms), the Gan-Or in Jerusalem (414 rooms) and the Ramada Continental in Tel Aviv (350 rooms).

The tourism ministry's planning policy is based on a long-term forecast of 8% in volume of tourist traffic as an average annual increase. This depends, of course, on various security, political, and economic developments in the world at large and in Israel in particular.

The immediate goals for promotional efforts in Canada call for increasing travel to Israel during the Roman Catholic Holy Year, promotion of professional travel and study missions for farmers, architects, and such, and campaigns to increase Canadian participation in international gatherings that are scheduled to take place in Israel.

Israel has been one of those countries, which, despite severe political tensions, succeeded in maintaining a good level of stability with regards to tourism. Indeed, the rise of 11% for tourism from Canada in 1974 promises well for anticipated future increase in 1975.

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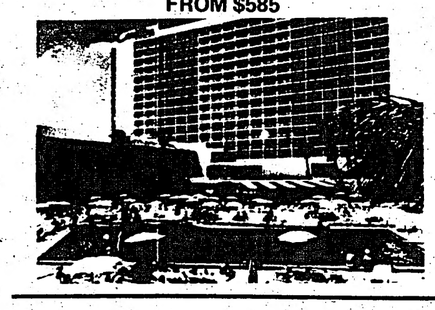
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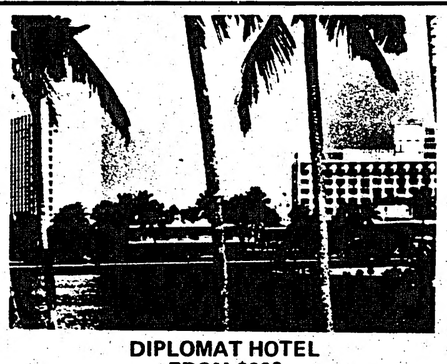
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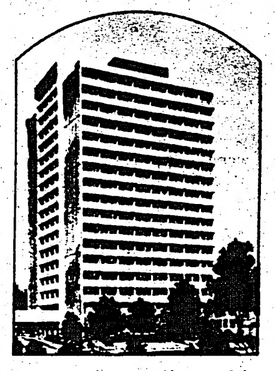
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Board wants two schools in NY

Cont'd from Page 1

Attempting to answer the rest of trustee Logan's concerns, Rabbi Witty made the following points:

— "Without settling on these issues outright, the accountability of the Jewish Board of Education to the North York Board would be in the areas of the program of instruction in the general studies, inspection of these instructors by the North York Board and the total accountability" in dollars spent in this area since the staff would be part of the North York Board. In essence, all this would really be emanating from the North York Board.

— We hope that the special needs of special schools such as ours, which do not meet with the pupil-teacher-ratio might be balanced out, statistically, with other schools.

— In terms of an admissions policy to Jewish schools, we think there is a possibility for a youngster, who wishes to enter in a higher grade, to make up the requirements for a Hebrew background.

— We want all teachers in Jewish schools to be certified. Of approximately 300 teachers about 110 are not certified, but well over half of them could be if given a three to five-year period to qualify. But, for some of the older teachers and principals, we feel special considerations should be made. For the people who helped build the system, we think it would be the height of indifference and an act of gross ingratitude not to recognize their contributions and abilities but instead impose extra conditions on them."

— "The North York Board's control over the general studies program should not interfere with the Hebraic portion, particularly in terms of the number of school hours in the day."

In response to trustee H. Koehler's concern that the teaching of religion has been banned in North York schools and "now it seems that it will be brought back," Rabbi Witty stated: "The North York Board must recognize that there is more than one public that it is serving."

Saul Koschitzky, president of the Association of Day School Parents stressed the opportunity that North York has to use this as a model in the future "so that if there were 100 or so parents who wanted something unique in education, their idea could be implemented by starting a new school."

Other trustees were concerned lest the Jewish schools be inundated with students if integration takes place. It was the belief of Ben Schneider, executive vice-president, United Jewish Welfare Fund, that there would be no cause for concern, since parents who wish this form of education have already made their commitment both by sending their children to these schools and by having a family life that backs this form of education.

Dec. 1 is target date for new community body

Cont'd from Page 1

He pointed out that half a dozen Welfare Fund executive directors in North America are retiring about the same time and he therefore advised his senior officers to begin their search as soon as possible to find a successor.

After formal agreement to merge, he sees the main problem areas as amalgamation of staff, program responsibility, how integration takes place and development of structure.

Welfare Fund leadership has made it quite clear they will implement Bylaw 100 if for some reason merger negotiations fall through. Bylaw 100 would give the Welfare Fund a similar structure to CJC Central Region and severely cut Congress' already-diminishing powers. This is one of the main arguments Harris has used in his persuasion of merger to CJC leaders.

Among his proposals are: Toronto Jewish Congress would be responsible for all present programs of the CJC and UJWF; a separate Congress organization for the regional communities outside of Toronto will be developed; staff of the two bodies will be amalgamated under direction of the new executive director; UJWF executive committee and Toronto members of regional Congress executive committee will combine to form an interim executive committee of TJC; organizations' officers will be combined with Harris becoming TJC president; both groups would be equally represented on budget and finance committee of TJC; UJWF will cease to exist as a functional communal organization although remaining as a legal entity; UJA of Toronto will remain as aseparate entity; UJWF board and CJC Regional Council will be combined into constitutional assembly, and interim executive committee will submit plan for constitution.

In an interview, Harris admitted there was some resentment among those in opposition to the Jan. 26 voting date because they thought it would appear Congress was rushing to meet the Feb. 6 date of the Welfare Fund annual meeting. Granovsky had told **The CJN** he had hoped to announced the merger at that time.

Explained Harris: "There are two organizations, both of which have been around a long time. Some members of each organization take the stand, 'You first, Gaston.' They don't want to make the decision before the other makes the decision."

Asked if he was surprised by the apparent lack of strong opposition to merger compared with the very vocal groups that defeated proposed merger negotiations by Congress in the past, he said "the opposition now is more and more isolated and somewhat scattered. It's quite a small group."

Granovsky said he's not surprised regarding the lack of a strong opposition this time to merger. "There has always been a vocal group, but it's not a strong group ... People aren't against it in principle; they're just worried about the conditions."

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$20,000. down. Stone front 6 room Ranch Bungalow. Party-size living & dining rooms. Modern kichen. 3 twin size bedrooms. 3 washrooms, fridge, stove, washer, dryer, drapes, etc. Must sell! Mrs. Rose Stone. 633-7777.

Bathurst - Steeles
Basement Apartment!
Just listed! 4 bedrooms, den, 3 baths, sparkling condition. Many extras, close to Orthodox Synagogues, shopping, schools, & bus. Financing to suit buyer. Call now Mr. Lou Isenberg. 633-7777.

Beaver Valley Rd.
8 Room Back Split
$119,000. Centrally air-conditioned. 6 new appliances. Draperies, broadloom. Must be seen! Owners have bought!! Ruth Trachter. 633-7777.

Bathurst N. of Finch
4 bedrooms - 2 storey
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wish to express their appreciation to **Rabbi David Monson** of **Beth Sholom Synagogue** and **Mr. Samuel Yuchtman** of **The Jewish Radio Hour** for their indefatigable devotion to the cause of Parcels for Soldiers in Israel. We also wish to thank the countless contributors and the following organizations who each donated $300 and over — **Ostrowtzer Ladies Auxiliary; Czenstochover Hilfs — Farein, Chenstochover Aid Society; Farband of Lithuanian Jews in Toronto; Wednesday Mah-Jong Group; General Wingate Branch No. 256, Royal Canadian Legion; Independent Women's Club, Borochov (School & Kindergarten) Centre; Codsell Ave. Congregation, Borochov Centre; Dr. E. Ringelblum Women's Club, Borochov Centre; The Hebrew Men of England Congregation; Congregation Shaar Hashomayim; Piotrkov, Tomashov Belchatov & Vicinity Society; Hanita Club Pioneer Women; Stopnitzer Young Ladies Club; Beth Sholom Congregation; Beth Sholom Synagogue; Herzl Zion Organization of Toronto.**

signed Irving Matlow, Chairman

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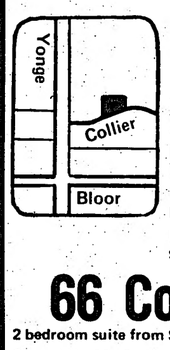

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ANNOUNCEMENTS

Advance notice - playboy image and the single - fact or fiction - panel discussion followed by dancing and live music with Bill Berle, 8:30 p.m. sharp Sunday February 2. Panelists: Abe Richmon - lawyer moderator, Irene Black - legal conveyancer, Felicia Carmelly - program director Holly Blossom, Saul Geldbloom - real estate agent, Sandy Goodman - advertising representative, Earl Mandel - Investment advisor, Paula Rich - bookkeeper. Refreshments, $2.75 including checking, members $1.50. Sunday February 2, 12 Viewmount Avenue, Professional Club LZA and The Singles Action Club LZA. 24

Candlelight Club

presents another great get-together dance for mature adults 30 and over, Sunday January 26, 8 p.m. at Beth Sholom Synagogue, 1445 Eglinton Avenue West, orchestra, prizes and refreshments. Admission $2.50. For information call 787-9413. 24

Congratulations

to Yosef Klinger on the opening of Hertzelia Hebrew Day School at 55 Yeoman's Road. We wish you the best of luck, from the family of May Ber. 24

Gala Purim party. For information call Friends of Pioneering Israel 635-9977. F-21

ANTIQUES AND ART

Antique auction for Loudel to be held at the Junior Farmer's Hall on Elliott Street, in Brampton on Monday evening, February 10 at 6:30 p.m. Sales features Pine furniture, excellent glass and china, lamps, clocks, jewellery, brass and primitives. An outstanding sale, terms cash or known cheque. Preview from 4 p.m. 24

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Bathurst-Finch, unfurnished 2 bedroom apartments, $200, close to synagogue, schools, and TTC, 633-9015, 763-6617. R

Bathurst - Lawrence, 3 bedroom apartment in bungalow, main floor, equipped, garage, 488-4093. 24

Bathurst - Neptune, luxury quiet 2 bedroom, broadloom, 783-7145. 24

Bathurst - Steeles, 1 and 2 bedroom available, large suites, exceptional deal, pool, saunas, recreation. For information 630-8918. 24

Bathurst - Wilson, private, single girl, own entrance, 782-2510. 24

Forest Hill, elegant, very spacious, 2 bedroom plus den, 2 bathrooms, luxurious apartment, doorman service. The Eldorado, 2500 Bathurst Street. Call 787-9451. 24

Forest Hill Village, unfurnished 2 and 3 bedrooms, adults, no pets, 481-1796. 24

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Hollywood, Florida, well furnished 1 bedroom, 2 baths in Hollybrooke Golfe and Tennis Complex, about February 15 until May 1. 2 reliable adults, (305) 963-0214. 24

APARTMENT FOR SALE

Bathurst - Finch, Forest Hills, 3 bedrooms, 2 four piece baths, 100' balcony, $64,900, 635-1770 or 633-8808. 24

Bathurst - Wilson $22,900, 1 bedroom apartment, adult building, broadloom, appliances, Mrs. Szekely, 961-4444, 782-6423. United Trust Realtor.

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CONDOMINIUM FOR RENT

Bathurst - Sheppard, luxury 2 bedroom, living room, dining room and den, broadloom to your choice, immediate possession. J. Graff Realty Ltd., 636-7895. 24

Bathurst - Sheppard, luxury 3 bedroom condominium, air conditioned, broadloom, balcony, 2 car parking, all facilities, swimming pool and sauna, 789-1101 or 635-6783. 24

Deerfield Beach, Florida, rent or sell. New 2 bedroom condominium, 2 baths, 635-8787. 24

Fort Lauderdale, Florida, Inverray Environs, newly furnished 2 bedroom, 2 baths condominium for rent, pool, golf, tennis. Call Mr. Sussman, (212) 243-2450 daytime only. 24

Hallandale, Florida
Opposite Diplomat Golf and Country Club. New luxury building with every facility, 1 bedroom, 2 bathrooms. All new furniture and appliances, close to all shopping and restaurants. Courtesy bus available, evenings 633-6611. 24

Lime Bay, Fort Lauderdale area, brand new furnished 2 bedroom, 2 baths condominium, all appliances, broadloomed, free tennis, 3 pools, all clubhouse activities, 783-8573. 24

Long Boat Key, Sarasota, furnished luxury 2 bedroom condominium, till April 1, ocean front, private beach, tennis, heated pool. 487-7155, 654-4443. 24

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Bathurst - Sheppard, luxury 3 bedroom condominium, air conditioning, indoor pool, sauna and solarium, 2 car indoor parking, 223-9083. 24

Bathurst-Wilson
$15,000 down. Luxury 3 bedroom condominium apt. 2 baths, appliances, central air, many extras. Must sell. Mrs. Seidman 635-1170.

Fort Lauderdale, estate sale, 2 bedroom condominium, 2 baths, waterfront view, 7¾% mortgage, furnished, $47,500 for quick sale, 429-1917. 24

Forced sale in Miami
2 bedrooms, 2 baths condominium, fully furnished, includes undercover parking. Call 635-0544. 24

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Hallandale, Florida, 1 bedroom, 1½ baths, luxury condominium apartment completely furnished, prestige building. Golden Isles Drive. Call Mr. Starr, 630-5171. 24

Hollybrook Golf and Tennis Club, Hollywood, Florida, free golf and tennis, 1 bedroom 1½ baths, priced for quick sale $23,900, for further details please call Hamilton, Ont. 522-5304. R

Miami Beach, Bal Harbor area, Arlen House East, 2 bedroom condominium, ready Oct. 1975. Will sacrifice below market price, private. Mr. Newman 782-9821. R

Miami Beach, ocean front condominium for sale at Collins and 71st. For information call Paul Rosner, 661-3434. 24

One of a kind
Forest Hills, Bathurst - Finch. Elegant 2 apartments in 1. Finest decor, drapes, broadloom, appliances, 2,000 sq. ft., 6 rooms, 2 baths, family room, central air conditioned. Overlooks park. Reduced $5,000. Sally Gold, 487-4341 or 922-9990. Young & Biggin Ltd. Realtor. 24

Winston Towers, Miami Beach, 2 bedroom special. $5,000 less then builders price. Call (305) 931-8383. 24

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Pianist available for teas, fashion shows, etc. Prices reasonable. Call Belinda 651-9625. 24

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Housekeeper, companion to live-in with widow. Modern bungalow, all conveniences, plain cooking. Write or phone for an interview. Mrs. Barney Talbot. 51 Forest Hill Drive, Guelph, (1-519) 822-1610. 24

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HOUSE FOR SALE

Bathurst - Finch, private sale, 3 bedroom townhouse, separate living and dining room, 2 washrooms, finished family room, 4 appliances, broadloom, excellent mortgage, price $52,900. 633-0061 or 493-6016. 24

Bathurst-Steeles, $69,900 - private sale, 4 bedrooms, semi finished basement, broadloom throughout, attached garage, newly decorated, large 9% mortgage. Call 223-8786. R

Bathurst Village
4-5 bedroom back-split, 25,000 sq. ft., 3 baths, newly broadloomed and decorated, finished basement, central air, steps to synagogues and shopping, $125,000. 636-4895. 24

Bathurst - Wilson, solid brick, 6 room home, basement apartment, large lot, centre hall, separate living room and dining room, excellent financing. Ed Schoop, 482-4777 or 633-5972. Mt. Dennis R.E. Ltd. Realtor. 24

Eglinton - Bathurst, 4 bedroom centre hall features a ground floor 17 x 12' family room remodelled kitchen and separate breakfast room. Master has washroom ensuite and built-ins. Mr. Joseph, 486-9466. Jeffrey Joseph Real Estate Ltd. Realtor.

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Leslie-Steeles
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Old Forest Hill Rd.
gracious 3 storey brick home $210,000.

* * * *

Stouffville area
10 acres
3 bedroom custom bungalow, pond and kennels, asking $140,000. For information on these and other properties or investment farms call George Ledson, 294-4707 or 297-1688. Barbara Sibbick Real Estate Limited, Broker. 24

Private Sale
Bathurst - Sheppard, dead end court. 4 bedrooms, 4 bathrooms, den, finished basement. $110,000. After 6 p.m. 630-3832. 24

GORD WASSERMAN

Leslie - Finch, ideal starter home (townhouse), exquisitely decorated. 3 bedrooms, kingsize master with dressing room ensuite. Many extras, broadloom, dishwasher, etc., professionally finished basement. $27,000, 9¾% 1st mortgage. Jackie Lummiss, 638-6700.

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Bathurst - Finch, beautiful, spacious village property, 3 bedrooms with den or 4th bedroom, finished basement, panelled rec. room, wet bar, family room, broadloom, drapes, many extras. Only $20,000 down, good financing. Mrs. Siskind, 638-6700. 24

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2 storey custom build, solid construction, fully insulated, 5 bedrooms, 6 washrooms, circular oak open staircase, many extras, 4,600 sq. ft. of living space, reasonably priced. For appointments call evenings 223-5982 or 447-9076. 24

York Mills
Builders' Clearance
Of New Homes
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Lawrence - Bathurst, broadloomed and panelled office with shared services, 787-1475, evenings 225-3162. 24

PERSONAL

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Business girl 28, of European origin, 5'6", 115 lbs. would like to meet sincere unattached gentleman, reply Box 4246, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 24

College grad, 27, likeable, outgoing, sense of humor, popular though still single, seeking right lady. Interested not in dates but in young lady's wishing to marry. Please reply to Box 4237, CJN, 22 Balliol St., #15, Toronto M4S 1C1. R

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Ex-Shomrim Contact Friends of Pioneering Israel. 635-9977. F7

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Never again

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Singles
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David Milton Irving - On Dec. 25, late of 71 Grand View Ave.

Lipshitz, Harry - On Jan. 17, late of 92 Alingham Gdns.

Margulies, Dora - On Jan. 18, late of 3560 Bathurst St.

Miller, David - On Jan. 14, late of 2525 Bathurst St.

Roseberg, Joseph - On Jan. 15, late of 438 Glengrove Ave. W.

Sacks, Harry - On Jan. 18, late of 37 Clifton Ave.

Shub, Ralph - On Jan. 16, late of Main St. Bothwell, Ont.

Strashin, Sam - On Jan. 16, late of 407 Rose mary Rd.

Movement in USSR for human rights gaining support

By MIRIAM CHINSKY

TORONTO — Leonid Plutsch has been held by Soviet authorities for two years, injected with dangerous drugs and can now scarcely speak or recognize his family, a university audience was told here. A Ukrainian liberal Plutsch is forcibly confined to a mental hospital by Soviet authorities.

In halting English, striving to find the right words, Pavel Litvinov, Russian dissident, grandson of Stalin era Foreign Minister Maxim Litvinov, told a gathering last week (co-sponsored by Hillel and The Ukrainian Students Federation) in Convocation Hall, what happens to those who dare oppose the government in the USSR. He spoke quietly and chillingly of life in the Soviet Union today.

Once a member of the Young Communist League, his Marxist views collapsed in university when friends were arrested for expressing their views. He began contributing to the underground press and arranging assistance for political prisoners.

Publication of anti-government documents in the West led to his expulsion from a teaching position at the Institute of Precision Chemical Technology, but it also produced an avalanche of "letter signing" protests, forerunner of the Movement for Human Rights in the Soviet Union. For the first time since pre-Stalin days, there was courage to speak out.

Arrested for demonstrating "peacefully" in Red Square against the Soviet invasion of Czechoslovakia, Litvinov spent five months in prison and four years in Siberian exile. After his release he was ordered by the KGB (Secret Police) to denounce his views in exchange for a job. Spurning the offer, he was told bluntly to leave the country or face a long prison term. It is possible that family connections saved him from a more drastic fate. Since March of 1974 he has lived with his wife and children in the United States, lecturing, writing, and continuing his activities for the defence of human rights.

"The difference between your press and ours is startling," Litvinov noted. "You are told about various problems here, about sordid events, but Soviet newspapers insist that life in the USSR is uniformly pleasant, except for a few minor problems which, of course, the 'System', being the best, can easily solve."

"Actually," he continued, the problems are enormous, especially those of the national minorities."

Now, with the formation of the Movement for Human Rights, Litvinov maintains there is a "more or less steady turmoil among the Intelligentsia." The organization is not violent but simply wants the government to adhere to its own constitution, its commitment to freedom for the populace, the right to leave the country at will. It asks that Soviet citizens be allowed to voice their views through full normal channels, rejects prejudice and intolerance, and dares to speak for those who must remain silent.

Litvinov does not pretend the movement is exceptionally strong, because "mass terror makes people consider everything in black and white — computerized. The government is the only employer; a man without a job finds it difficult to fight and there is no legal way. Trials are a farce, with only a judge and a jury of two. "His own defence lawyer, Litvinov stated, tried to help him but had no chance.

The government has been accustomed in previous years to chasing and catching a running man. "Now, at least, some are not running. They are making everyone aware of the repressive methods used."

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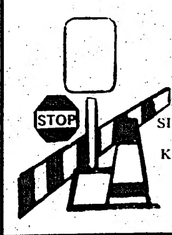
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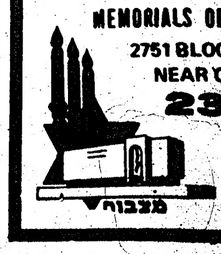
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Common bond strengthened

Enthusiastic United Church youth view Beth Tikvah Synagogue

By ELLIE TESHER

TORONTO — Recently, over 170 Sunday Church school students from St. George's United Church, on Lytton Boulevard in Toronto, gained a first-hand view of a synagogue sanctuary, the Ark, and the Torah. All were exhibited with pride and knowledge by Penny Bowman, at Beth Tikvah Synagogue; of which she and her husband are founding members.

The enthusiastic interfaith encounter was one of many between Penny and her close friend of 11 years, Betty Wilcox, co-ordinator of the church school. Both young women have fathers who were religious spiritual leaders. Both hold responsible positions in education: Betty, on the Toronto Board of Education, and Penny, on the board of directors of the United Synagogue Day School. The natural outgrowth of their friendship has been the sharing of religious experiences, and the transmitting of such information to youngsters, for their enlightenment.

Ms. Wilcox reports, "When we work together like this, I feel the common bond between us and hope the children feel the same way ... the visit to the synagogue meant a great deal to them." In fact, St. George's celebrated Succoth this year and their Succah is still standing. As one student explained, "It was so much fun to decorate, we don't want to take it down!"

Penny Bowman of Beth Tikvah Synagogue.

The four Bowman children are participants in their mother's education exchange project: one Passover, they and the students at St. George's performed in an original "Model seder" skit, written by Mom.

Reverend M. Skibinski, associate minister of St. George's United Church, considered the Church school visit "memorable," and most appropriate for teaching the common heritage between Christians and Jews. "Life, we are told, is a stream," he commented. "Then even if the waters have divided, the source is common to both ... we would do well to listen to each other as we speak of our common history."

Penny Bowman, whose father is honorary spiritual leader of the Stachava Slipia Congregation, is very clear about her purpose: "I enjoy teaching our heritage our bond with Israel, and our religion to others. I'm a proud Jew and I think that in some small measure I project the pride and determination of our people. I'm sure that the more these children learn about us now, the better they will understand us when they become adults."

Within the Jewish community, the 33 year-old graduate of Associated Hebrew Day School, has consistently practiced what she preaches. At one time, before Beth Tikvah Congregation had a rabbi, she wrote a column, "Dear Penny," which answered congregants' questions about Jewish holidays, customs, and gave "advice" under the supervision and authority of several "rabbi-friends of the family."

Inter-faith understanding, and Jewish self-awareness, are only some of Ms. Bowman's teaching "bags": she recently prepared a pilot project in her former field of dental hygiene, presenting preventative care, with the help of puppets, in Hebrew and English, for Jewish day schools.

Accoding to her husband, lawyer Eric Bowman, both the students of St. George's and of Toronto's day schools would do well to convince Ms. Bowman to share the produce of one of her favorite hobbies — baking chala for Shabbat!

Drifting of young from Judaism due to parental hypocrisy: rabbi

By Sheldon Kirshner
Staff Reporter

TORONTO — Jewish parents are all too often "busy, lazy or indifferent" in their observance of religious and moral precepts, says a controversial American rabbi.

Speaking on **Religious Hypocrisy is Spiritual Suicide,** Rabbi Jacob J. Hecht told a near capacity audience at Northview Heights Collegiate here last Sunday night that hypocritical parents are largely to blame for the drift of the young away from religion.

"Too much hypocrisy turns off our young," declared Rabbi Hecht in a booming voice. "Even those who have respect for religion are being turned off."

Rabbi Hecht, executive vice president of the National Committee for Furtherance of Jewish Education, was in Toronto to address a Friends of Lubavitch Organization meeting, and to spar with four panelists not entirely in agreement with his opinions.

In spite of being attacked for his "simplistic" and "extreme views," Rabbi Hecht, a resident of East Flatbush, N.Y., was uncompromising in his defence of his fiery brand of Orthodoxy. At one point, he said: "You either know or live your religion or you do not. You can't be fish and fowl."

Although he vehemently denied he possessed "miracle precriptions for the perpetuity of Judaism," Rabbi Hecht referred to three fundamental principles which, he emphasized, can strengthen a person's belief in Judaism:

The donning of tefillin — "You can be a good man but not a good Jew without it."

The sanctity of sabbath — "You're with it or without it. Make up your mind."

The observance of kashruth — "A person is made up of what he eats ... If you have kosher blood, you're alright."

One panelist sarcastically asked how "kosher blood" can be reconciled with a blood transfusion. Hesitant to answer, Rabbi Hecht finally said the Torah "steps aside in the case of life and death."

Addressing himself to the role of Jewish Orthodox women Rabbi Hecht reiterated the traditional view that a woman's place is in her home. But he added she has the right to pursue a career outside the home as long as she does not neglect her family in the process.

Rabbi Hecht, the father of 12 children himself, told Judy Rosner, a panelist, that an Orthodox woman ought to be a wife, mother and, if absolutely necessary, a breadwinner.

He derided the idea that Orthodox women are oppressed or restricted. "We respect our women pretty, pretty nicely," he said in an amused tone.

In a remark which elicited some hissing and moans, Rabbi Hecht remarked that irreligious women are often "shared by more than one man."

On the subject of women at university, Rabbi Hecht reaffirmed the ultra-Orthodox concept that a woman should be exposed to post-secondary education only if she aspires to a definite professional career.

He stressed that women should not go to university merely to find husbands or gain illusory status. "Unless you're prepared to withstand the temptations, you shouldn't be at college, dangerous territory," he observed.

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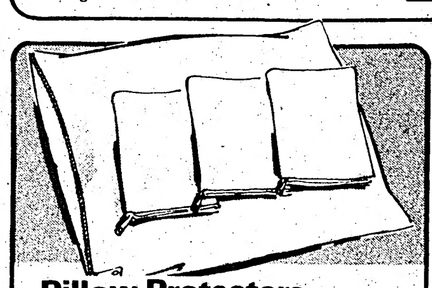

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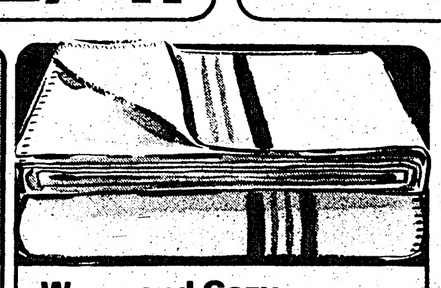

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